



SCC #10,845  
Religious Tract Society  
(Great Britain)  
24th Annual report of the  
Religious Tract Society ...





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THEOLOGICAL SEMINARY

THE  
TWENTY-FIFTH ANNUAL  
REPORT  
OF THE  
RELIGIOUS TRACT SOCIETY,  
M.DCCC.XXIV.  
WITH EXTRACTS OF CORRESPONDENCE,  
BRITISH AND FOREIGN,  
AND A  
List of Subscribers and Benefactors.

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“ Religious Tracts should consist of PURE TRUTH.

“ By *pure truth*, when not expressed in the words of Scripture, the Committee refer to those evangelical principles of the Reformation, in which Luther, Calvin, and Cranmer were agreed. On this large portion of *common ground*, which the Churchman, the Dissenter, and the Foreigner jointly occupy, they conceive that *Christian Union* may be established and strengthened; *Christian Affection* excited and cherished; and *Christian Zeal* concentrated, and rendered proportionably effective.”

*Vide Address of the Committee, p. vii.*

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LONDON :

PRINTED FOR THE SOCIETY,

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F O R M  
OF A  
BEQUEST TO THE SOCIETY.

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*I give unto the Treasurer, for the Time being, of  
“ THE RELIGIOUS TRACT SOCIETY,” instituted  
in London, in the Year 1799, the Sum of  
Pounds Sterling; to be paid out of such part only of my  
Personal Estate as shall not consist of Chattels Real, for the  
Purposes of the said Society; and for which the Receipt of  
such Treasurer shall be a sufficient Discharge.*

\* \* \* Devises of land, or of money charged on land, or  
secured on mortgage of lands or tenements, or to be laid out  
in lands or tenements, are void; but money or stock may be  
given by Will, if not directed to be laid out in land.

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**LIBRARY.**

The Committee of the Religious Tract Society take  
this opportunity to intimate that Donations of Books, for  
the purpose of forming a Library, will be very acceptable.  
Any works of general utility are desirable, particularly  
those upon Theological subjects. The Committee trust,  
that such Benefactions will materially assist the objects of  
the Institution.

*At the Twenty-Fifth ANNUAL GENERAL MEETING  
of the RELIGIOUS TRACT SOCIETY,*

MAY 14th, 1824;

*JOSEPH REYNER, Esq. in the Chair:*

*On a Motion by the Rev. Dr. Morrison, seconded by the Rev. Mark Wilks, of Paris, it was*

RESOLVED UNANIMOUSLY,

*That the Report, an abstract of which has been read, be circulated under the direction of the Committee; and that this Meeting receives with much pleasure, the account of the increasing operations of the Society, especially in the East, being confident, that, by the Divine Blessing, important results will ensue.*

*On a Motion by the Rev. Spedding Curwen, seconded by Thomas Ring, Esq. it was*

RESOLVED UNANIMOUSLY,

*That the thanks of this Meeting be presented to the Clergymen and Ministers who have so kindly advocated the cause of the Society during the past year, whereby the Committee have been enabled to extend their labours in Foreign Countries; and that the Committee be recommended to prosecute earnestly this branch of their operations, during the ensuing year.*

*On a Motion by the Rev. Legh Richmond, M. A. seconded by the Rev. P. Treschow, it was*

RESOLVED UNANIMOUSLY,

*That the thanks of this Meeting be given to the Auxiliaries and Associations which have aided the Funds of the Institution during the past year; and that this Meeting rejoices to*

*observe among them, increased attention to the wants of their respective districts; being assured, that the more we attend to the wants of our own Countrymen, the more we shall be induced to exert ourselves for others.*

*On a Motion by the Honourable Baptist Noel, seconded by the Rev. John Dyer, Secretary to the Baptist Missionary Society, it was*

RESOLVED UNANIMOUSLY,

*That this Meeting rejoices to hear of the many instances of usefulness, which, under the Divine Blessing, have resulted from the gratuitous circulation of Religious Tracts.*

*On a Motion by the Rev. Timothy East, seconded by the Rev. Thomas James, it was*

RESOLVED UNANIMOUSLY,

*That this Meeting would implore the Divine direction upon the future labors of the Society, and would call upon the Committee to exert themselves to the utmost, in forwarding the important work, feeling assured, that He who has so signally bestowed his blessing on the past operations of the Society, will not withhold it, while His honour and glory, and the diffusion of the Truth of the Gospel, are the objects they endeavour to pursue.*

*On a Motion by the Rev. Henry Townley, seconded by the Rev. Charles Dawes, B. A. it was*

RESOLVED UNANIMOUSLY,

*That the thanks of the Meeting be presented to Joseph Reyner, Esq. for his conduct this day; and that he be assured of the cordial esteem and affection of the members and friends of the Institution.*



# THE PLAN.

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I. THAT this Society be denominated **THE RELIGIOUS TRACT SOCIETY.**

II. That a donation of Ten Guineas constitute a Member for Life.

III. That every Annual Subscriber, paying Half-a-Guinea, or more, be considered as a Member.

IV. That the Subscription solicited be employed as a mean of enabling the Society to distribute and sell the Tracts at a cheap rate.

V. That Subscribers be allowed to purchase at reduced prices.

VI. That a Committee be annually appointed in London, to conduct the business of the Society, consisting of Four Ministers and Eight Laymen; eight of which number, who have most frequently attended, shall be eligible for re-election for the ensuing year.

VII. That a Corresponding Committee be appointed in different parts of the United Kingdom, with a view to promote the object of the Society, by encouraging the distribution of Religious Tracts by individuals, or by local Societies formed for that purpose, and to obtain Subscriptions or Collections in aid of its Funds.

VIII. That the Treasurer and Secretaries be considered as Members of the Committee.

IX. That the Committee be authorised to grant to Clergymen, or other Ministers who may make Collections for the Society, a return of Tracts, if required, to the amount of one-half of such Collections; and, that when their remittances, at one or more periods, shall amount to Twenty Guineas or upwards, the Clergyman or Minister be considered a Member for Life, and be presented with a set of the Society's Publications.

X. That the Committee be authorized to nominate Honorary Members of this Society, from among such persons in Foreign parts, as may be active in the promotion of objects similar to those of this Society.

XI. That an Annual Meeting of the Society be held in the month of May, when a Treasurer, Committee, and Secretaries, shall be chosen.

XII. That the Tracts be paid for on delivery.

Depository for the Sale of the Society's Publications,  
No. 56, PATERNOSTER ROW.

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### COMMITTEE.

Rev. JOHN ARUNDEL,  
E. BICKERSTETH, M.A.  
JOHN CAMPBELL,  
JOHN OUSBY, M.A.  
Dr. CONQUEST,  
Mr. JOSEPH CECIL,

Messrs. T. M. COOMBS,  
JOHN GREEN,  
W. F. LLOYD,  
THOMAS MARSHALL, jun.  
THOMAS PELLATT,  
THOMAS PRESTON.

TREASURER,

JOSEPH REYNER, Esq. No. 50, Mark Lane, London.

SECRETARIES, (*Gratis.*)

Rev. LEGH RICHMOND, M.A. Rector of Turvey, Bedfordshire.

Rev. JOSEPH HUGHES, M.A. Battersea, Surrey.

Rev. PETER TRESCHOW, Lamb's Conduit Street.

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ASSISTANT SECRETARY,  
Mr. WILLIAM JONES.

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SUPERINTENDENT,  
Mr. JOHN DAVIS.

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AGENT FOR HAWKERS' DISTRIBUTION,  
Mr. FRANCIS COLLINS.

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*By any of whom Subscriptions are received;*

ALSO BY THE  
COLLECTOR,  
Mr. GEORGE ROBINSON.

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### Trustees.

JOSEPH REYNER, Esq. TREASURER,	
JOHN BROADLEY WILSON, Esq.	ROGER DAWSON, Esq.
THOMAS PELLATT, Esq.	GEORGE STOKES, Esq.

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*Communications for the Secretaries, Assistant Secretary, Superintendent, &c. are requested to be addressed to No. 56, Paternoster Row.*

## ADDRESS OF THE COMMITTEE.

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THE Committee of "THE RELIGIOUS TRACT SOCIETY" observe, with the most lively satisfaction and gratitude, that the Principles upon which this Institution is founded, and the manner in which they have been exemplified have commended themselves to the affectionate attention, and zealous co-operation of their Christian Brethren, of various denominations; and, that Auxiliary Societies have been formed, and are now forming, in different parts of the United Kingdom, for the purpose of assisting the Funds, and circulating the Tracts, of the Parent Institution:—They are, hence, strongly induced to comply with the suggestions which have been received from several highly-respected Friends; and, in consonance therewith, to publish this Official Statement and Declaration, of what they consider to be the Fundamental Principles on which the Religious Tract Society has been established, and of the measures which have uniformly been pursued, to insure a consistent and unvarying exemplification of those principles, in the different operations of this important Institution.

In the Plan of the Institution, it is denominated, "The Religious Tract Society;" and in the Publication which stands at the head and front of its volumes, the nature and qualities of the Tracts to be circulated, are thus described:—"They should consist of *Pure Truth*. This, flowing from the "sacred fountain of the New Testament, should run from beginning to end; "uncontaminated with error, undisturbed with human systems; clear as "chrysal, like the River of Life. There should be nothing in them of the "shibboleth of a Sect; nothing to recommend one denomination, or to throw "odium on another; nothing of the acrimony of contending parties, against "those that differ from them; but that unity of principle, whereby all who "are looking for the mercy of the Lord Jesus Christ, unto eternal life, can "unite with pleasure, as in one great common cause. Nor should any "worldly scheme be interwoven with the truth, nor attempted to be concealed under its folds. Here should not be seen the slightest vestige of "any carnal end, in any form, or for any purpose, however laudable some "may think it; nothing but Divine Truth, unmingled, unadulterated, pure "as it came from Heaven, and fit for the whole human race to imbibe."

The Committee cannot give a more concise and correct designation of the Religious Tracts which the Society adopt and distribute, than the foregoing paragraph furnishes. But, by way of explanation, they will add, that, by *Pure Truth*, when not expressed in the words of Scripture, they refer to those evangelical Principles of the Reformation, in which Luther, Calvin, and Cranmer were agreed; and to that system of Doctrine and of Scriptural Interpretation, which is comprised in the "Harmony of the Confessions of the Reformed Churches, both at home and abroad." On this large portion of *common ground*, which the Churchman, the Dissenter, and the Foreigner, jointly occupy, they conceive that *Christian Union* may be established and strengthened; *Christian Affection* excited and cherished; and *Christian Zeal* concentrated, and rendered proportionably effective.

The Committee indulge a hope, that they have satisfactorily described the *common ground* of Scriptural Principles, which is occupied by the supporters of the Religious Tract Society; and that the spirit of conciliation, by which its Members are actuated, and the precise and exclusive Objects to which their operations are directed, are not less satisfactorily defined and explained. These Scriptural Principles, this Christian Spirit, and these legitimate and important operations, constitute the Bond of Union, Affection, and Exertion of the Religious Tract Society. It has been, and ever will be, the most conscientious, the most willing, and the most earnest endeavour of the Committee, to preserve this holy Bond from violation; and they have no hesitation in declaring, that, if, at any time, or under any circumstances, they should knowingly suffer a Tract to emanate from this Institution, which should

include sentiments hostile to the Principles on which it is founded, or to the character or discipline of any of the denominations of Christians, of which its various members are composed, such conduct would be a violation of the duties and obligations which they owe to the Society at large, and to their Christian Brethren individually, who constitute its strength, its ornament, and its efficiency.

To insure a consistent and unvarying exemplification of the Principles above referred to, has ever been the duty and the cordial endeavour of the Committee; and there has been such a perfect understanding of these Principles, as they relate to the Doctrinal Sentiments and to the Bond of Union which connect the Members of this Institution, in affection and in exertion, that their endeavours have been easy to themselves, and have been acknowledged to be satisfactory to the Society at large.

The measures which have been pursued, to insure these harmonious operations, and to produce these happy results, chiefly have respect to the constitution of the Committee, and to the mode and spirit of its deliberations and decisions. As the Society is composed of Members of the Church of England, and of Dissenters of several denominations, the Committee has been assimilated to this leading and characteristic feature of the Institution, ever since its establishment; and this measure has been attended with the utmost cordiality of operation, and been productive of the most pleasing effects. It may be added, that this principle of assimilation is preferable to any specific and determinate division of the Committee, because it precludes any direct idea of opposition of Character and Interest: it admits of partial variations in circumstances which may make it expedient to propose or to retain an individual, (whether a Clergyman or Dissenter,) whose talents and zeal may particularly benefit the Society; and it is thought to proceed upon a fair and just comparison, between the Members of the Committee, and the Members of the Society, considered under their various denominations.

The spirit in which the deliberations of the Committee are conducted, does not partake of the wariness of suspicion, or of the irritations of jealousy. Whenever a Tract is proposed and read, or when any measure is brought forward, each Member of the Committee is expected to deliver his opinion, with reference to a determination thereon; and a free conversation is thus excited, by which the feelings and sentiments of every individual are elicited, on the subject under consideration. By these means, the Committee are prepared for a decision, with respect to the merits of the case before them; and, at the same time, acquire a knowledge of the impressions which it has made on the mind of each person; and the decision is grounded, rather on the general favour or opposition which the subject has met with, in the course of previous discussion, than upon the result of mere numerical division.

The Committee are convinced, that the conscientious and unvarying regard which they have ever manifested for the Scriptural Principles upon which the Religious Tract Society has been established, in connexion with the liberal and ingenuous spirit which has pervaded their deliberations and decisions, have tended to preserve the purity and impartiality of the Tracts which have been published; and have also constituted the best and most effective check that can be provided, against the introduction of any thing offensive. And they are also persuaded, that a constant and faithful regard to these Principles, and an earnest endeavour to preserve and cherish the pure and peaceful spirit of Christianity, in all their deliberations and decisions, will be the likeliest means of securing the approbation of the Society at large; of fulfilling its benevolent Plans, and of accomplishing its most enlarged Objects.

(By Order of the Committee,)

LEGH RICHMOND,	} SECRETARIES.
JOSEPH HUGHES,	
P. TRESCHOW,	

**TWENTY-FIFTH REPORT**  
OF THE  
**COMMITTEE**  
OF THE  
**RELIGIOUS TRACT SOCIETY,**

MAY 14th, 1824.

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**Y**OUR Committee, in reporting their proceedings during the past year, would first refer to the

**FOREIGN OPERATIONS**

of your Society and other Institutions connected with its labors.

A resolution of the last Annual Meeting recommended the Committee to continue and increase their exertions for ASIA, and they have not been forgetful of the wishes so strongly expressed.

The communications respecting CHINA are particularly gratifying. Dr. Morrison, and the Missionaries at Malacca, have endeavoured to supply the loss sustained by the decease of the late Dr. Milne; and, from a letter received a short time since, it appears, that during the three years preceding May 1823, One Hundred and Two Thousand, One Hundred and Fifty Tracts in the Chinese language, and Three Thousand Five Hundred in the Malay, had been printed and circulated at the expense of your Society.

Dr. Morrison is now returned to this country, and relates many important and encouraging particulars respecting the circulation of these Tracts. At Malacca, those in the Malay are often to be seen affixed to the walls of the native habitations; and, by the vessels which trade to various ports of China, those in the Chinese language are introduced into places inaccessible to Europeans.

We must not expect that *all* these Tracts will prove useful; many may perish—others may be destroyed—but there is ground to hope, that some of the bread thus cast upon the waters, will be found after many days. Dr. Morrison states, that he has known instances of Chinese Tracts being carefully stored among the valuables of a family, so

that, if neglected by the present possessors, they may speak to their children, and generations yet unborn.

We know that the redeemed of the Lord are to be gathered from the land of Sinim, as well as from the North and the West; (Isa xlix. 12.) and as the Most High is pleased to accomplish his purposes by the use of means, we are the more encouraged to implore His blessing upon those messengers, which, (with the Bible,) at present are the only means of conveying the glad tidings of the Gospel to more than *Three Hundred Millions* of souls. It is remarkable, that while entrance is refused to every other means of instruction, peculiar facilities are presented to the operations of the press. A very large proportion of this immense population possesses the ability to read; and even the female mind, which, among Eastern nations, generally is kept in a state of complete ignorance, *there* is far more favorably situated; for the daughters of China are generally instructed in the rudiments of learning; and some among them, as in our favored land, are celebrated in the literary annals of their country. To these facts may be added, that Tracts have, for many ages, been circulated in China; not, alas! bearing testimony respecting Him “of whom Moses and the prophets wrote,” but inculcating the worship of idols, or merely reciting the precepts of moralists and sages of other times. Thus your little messengers are peculiarly fitted for the country: they are not subjected to the suspicious inquiries to which they are elsewhere exposed; they walk through the length and breadth of the land, regarded rather as natives of the soil, than viewed as aliens, and strangers from afar.

These facts must powerfully plead the cause of your Society in every Christian bosom. It is an important and interesting field. Infidels of the last age delighted to refer to the Chinese, as unenlightened by the bright beams of the Sun of Righteousness, yet possessing all the qualities which render the human character estimable. But the veil which so long obscured this extraordinary people is now thrown aside, and we find, that considering themselves as the wisest of the nations of the earth, and regarding all others with contempt, they have literally exemplified the words of the Apostle,—“Having become vain in their imaginations, their foolish heart was darkened; professing themselves to be wise they have become fools.”—It is needless to pursue this subject; the knowledge now obtained of this people, evinces that they are equally strangers to the faith that works by love, and to the fruits which will ever be found to proceed from its quickening power.

Your Committee have expressed themselves thus strongly, as they cannot but feel the vast importance of your labors in CHINA. The inhabitants can be reached, at present, only through the medium of the press, and their habits and customs render them peculiarly accessible to your little publications. Here, then, your Committee would desire to continue and extend their labours to the utmost. All you can supply is inadequate to the occasion; but they would desire to be enabled to go forward. Last year they could apply only One Hundred Pounds to this object—they would hope to be enabled to do considerably more in the year now commenced.

Nor are the Isles of the EASTERN ARCHIPELAGO indifferent to these messengers of mercy. A communication from the Baptist Missionaries at SUMATRA, bears powerful testimony to the eager desire manifested by the Natives, for Tracts and portions of Sacred Writ. The writer speaks, in the strongest terms, of the advantages of circulating small publications in those countries, and of the ability to read, generally possessed by the Natives. The statements of the Missionaries of the London Missionary Society, and others labouring in the same field, are expressed in similar terms; and the Printing Paper, forwarded to the different stations by your Society, has been received with much thankfulness.

HINDOSTAN presents an ample field for the circulation of Tracts. Your Committee would particularly notice the formation of a NATIVE TRACT SOCIETY at Nagercoil, in Travancore. Your messengers have gone forth through many regions of the earth; but this is the first instance of a *Native Tract Institution*. Let us hail this event as the harbinger of a brighter and a better day, in the moral and religious annals of India. It affords a satisfactory answer to the assertions so often and so falsely made, of the total indifference of the Natives to Christianity; it exhibits them casting their mites into the treasury, and shewing, by their desire to disseminate the Gospel, that they have felt the value of the message of grace.

The Fifth Report of the BELLARY Tract Society has been received, and will appear in the Appendix. It presents many encouraging details; during the preceding year this Society had circulated upwards of Twenty-six Thousand Tracts, in various languages.

The progress of instruction in CEYLON, has caused an unprecedented demand for small Books and Tracts. This is strongly stated by the Missionaries laboring on that Island, and their respective Societies have exerted them-

selves, in some measure to supply the demand. The American Missionaries stationed there, have strenuously urged the importance of establishing Printing Presses on the Island; they refer to the number of Native Schools, which render a large supply of Scriptures and Tracts absolutely necessary; they also notice the importance of training up among the people a reading population, and state, that a small monthly publication is particularly desirable. The attention of the Archdeacon of Columbo, of the Church Missionary Society, and of the Wesleyan Missionaries, is also directed to this important subject. The assistance rendered by your Society has been thankfully received, earnest applications are made for its continuance, and a larger supply of Printing Paper has been forwarded. The demand for Tracts in the Cingalese language has been so great, that many have been copied on Ollas, and circulated in manuscript.

Your Committee have also corresponded with CALCUTTA, MADRAS, BOMBAY, SERAMPORE, and BENCOOLEN; to these stations, as well as to the places before mentioned, supplies have been sent during the past year, to the extent of Three Hundred Reams of Paper, and Forty-nine Thousand Five Hundred Tracts. The latter are intended for the European population, by whom they are eagerly received, especially by the Military. An officer of rank, now on his return to India, related to your Committee, that he had personally witnessed the beneficial effects of your Publications, at several stations, and that he should promote the object of your Society by all the means in his power.

Your Committee unwillingly refrain from entering more particularly into detail, respecting the circulation of Tracts in India. But it is not necessary; they may refer to the Reports of every Missionary Society, whose laborers are engaged in that part of the vineyard; for all unite in one testimony respecting the want of Tracts and small Publications, as the following brief extracts will shew:—"In proportion as Schools multiply, Books will be in demand, which must be furnished gratuitously, *and the Missionary without a supply of Tracts, is unprovided for his work.*—The press is the grand medium of communication in *all parts* of the Missionary world.—We see, among the people, no impediment to the extension of Schools, and the *dispersion of Christian Books and Tracts all over the country.* If not straitened in our funds and our number, we might have hundreds of Schools under Christian instruction, *and circulate Millions of Tracts.*"—These extracts may suffice;



they powerfully declare the importance of Tracts to the Missionary

Our minds will be the more forcibly impressed with their value, when we consider, how much the enervating effects of the climate tend to debilitate the physical powers of the Missionary in the East; while the vast extent of fields “white already to harvest,” calls for increased labors on every hand. How valuable to the Missionary must be the assistance of those preachers who can declare the great message, with unabated powers, from morn to eve, nor sink beneath the burning rays of the mid-day sun; and whose numbers can be multiplied, in some proportion to the extent of the multitudes athirst for the waters of life. The Report of each Missionary Society is a report of the usefulness and importance of Tracts, and your Committee earnestly plead for increased ability to assist in this work and labor of love. Tracts go forward, as pioneers in this great work, opening the way for Bibles and for Missionaries. Like the children of Reuben and Gad of old, they go armed before the host of Israel; and we trust, will continue their progress, till “the land be subdued before the Lord.” They proceed—but not in human power, or with human strength; they can be useful only as “He is pleased to prosper them.”

The grants of your Society to the EAST, during the past year, altogether amount to nearly Seven Hundred Pounds. —BUT WHAT IS THIS AMONG SO MANY?

From NEW SOUTH WALES, your Committee have received encouraging communications. A Religious Tract Society has been formed at SYDNEY, for New South Wales and its dependencies. His Excellency Sir Thomas Brisbane, the Governor of the Colony, was pleased to countenance this infant Society, by presiding on the occasion—a circumstance which your Committee had much pleasure to learn. Your Society has been assured of similar sentiments by the present Governor of VAN DIEMAN’S Land. There are few parts of the British dominions where the circulation of Tracts is more desirable than in these Colonies. The inhabitants, in general, are able to avail themselves of this means of information, and, from many causes, are likely to receive the admonitions of your silent preachers more favorably than the declarations of a faithful, but living, minister. A great portion of the population is thinly scattered over the face of the land, and necessarily debarred from opportunities of public worship. Here, then, is a peculiarly important field for Tract Societies. To this Colony, and its dependencies, Twenty-eight Thousand Tracts

have been forwarded during the past year, independently of supplies to Settlers and Convicts proceeding thither.

To the SANDWICH ISLANDS, Two Thousand Three Hundred Tracts have been sent, chiefly for the supply of Vessels touching at the Islands; but your Committee would not forget, that much must also be done for the *Natives* of the Islands of the Pacific. In many of these verdant groupes, the inhabitants are now acquiring ability to read, and they *must* be supplied.

Of SOUTHERN AFRICA, your Committee would briefly report, that they have continued to correspond with the Cape; and a letter from a Parochial Minister, received in the early part of the year, speaks of the avidity with which a considerable number of Dutch Tracts, from Zeist, placed at his disposal by a friend, had been received. The interior is not, at present, a promising field for your labors; but a Missionary, who has lately proceeded to the Bootchuanas, requested a set of your Publications: having to reduce the language of that people to a written standard, he was desirous to take the earliest opportunity of imparting a portion of the truths contained in your Tracts.

Some of your Publications have been circulated at SIERRA LEONE, and received with much thankfulness. Arabic Tracts are also required for the Coasts of Africa.

SOUTH AMERICA.—This interesting portion of the globe was especially pointed out to your Committee, as a field for their exertions. They have devoted a considerable sum for printing Tracts in the Spanish language, and they have now Nine completed for circulation, and others are in preparation. Although much time has unavoidably been consumed in the translation and printing of these Tracts, Twenty-three Thousand have been forwarded to those countries, and further supplies will be sent by all suitable opportunities.

That these Tracts will be received and read with avidity, your Committee are fully assured. The minds of the inhabitants have long been confined by the iron bands of ignorance and superstition; they are now, in a great measure, loosened, and the eagerness of the human intellect to avail itself of all the means of information within its reach is very great. Your Committee have felt it an important duty to endeavour to avail themselves of this opportunity; but they desire to do so, well knowing that Paul may plant, and Apollos water; but it is God alone that giveth the increase.

Portuguese Tracts have also been forwarded to the Brazils. A vast field for the labors of your Society is

presenting itself throughout this great Continent, and many very respectable mercantile houses are promoting the views of your Institution.

**THE WEST INDIES.**—Your Committee have availed themselves of various opportunities, for sending Tracts to several of the Islands, chiefly through the Missionaries; in all amounting to Seventeen Thousand Eight Hundred, among which they are happy to notice Two Thousand of No. 202, to the Moravian Missionaries, for their various settlements, and Two Thousand One Hundred Children's Books, to the Wesleyan Missionaries, for their Schools.

Your Committee would here observe, that among the publications of your Society, there are only two which touch upon the Slave Trade, and, however they may consider it their duty not to be silent on this subject *at home*, they scrupulously exclude these Tracts from all grants made by them to the West Indies. They have even carried this principle so far, as also to exclude from these assortments **THE NEGRO SERVANT, THE HAPPY NEGRO**, and every Tract which refers, in any manner, to that much-injured race, although in no respect touching upon the subject of their wrongs. This line of conduct your Committee have thought it right to pursue; and they consider it their duty, at the present time, to declare the plan upon which they have acted.

From **NORTH AMERICA** the communications are highly gratifying. The New England Tract Society has, by an Act of the Legislature, been denominated the **AMERICAN TRACT SOCIETY**. The Appendix will contain some important and interesting extracts from the Report of this Institution, which is proceeding with increased activity, and, like your Society, pleading earnestly for assistance, to enable it to extend its labors to other and distant lands.

The **NEW YORK** Society is also proceeding with activity. As this city possesses facilities of intercourse with Spanish South America, your Committee forwarded stereotype plates of **THE CROSS OF CHRIST**, in the Spanish language, to the Committee at New York. A large supply of your Children's Books has also been sent to this Society, by their especial desire.

The circulation of Tracts appears to be extending rapidly throughout the United States; and, under the two opposite extremes which they exhibit, of the crowded population in the Eastern States, and the thinly scattered inhabitants of the Western districts, they present an important field for this means of diffusing divine truth. A Western Emigrant described, to a friend of your Society, the impor-

tance of Tracts to the new Settlers. After relating the difficulties experienced by these enterprising individuals, he dwelt upon the privations they felt as to the ordinances of religion; as, even where they are alive to their best interests, some years must elapse, before a neighbourhood is able to support a minister. "During this time," said he, "Religious Tracts are the only spiritual food on which they can hope to subsist."—Yet, painful to relate, there are districts of *thirty, forty, and even two hundred thousand square miles*, without a Tract Depository.

TO NOVA SCOTIA, and CANADA, Twenty-five Thousand Tracts have been forwarded, during the past year, in French and English. These, and former grants, are widely circulated; and amid the silent shades of forests, where the human foot till now has scarcely trod, your Publications are to be found, declaring the message of peace and salvation through a crucified Redeemer. To this spiritual food, the remote districts of our own colonies must look for subsistence, as well as their American brethren.

NORTH OF EUROPE.—Five Thousand Eight Hundred German and English Tracts have been sent to Cronstadt and St. Petersburg, on application from the Rev. Dr. Henderson and the Rev. R. Knill. A letter from the former speaks of the eagerness with which the FINNS receive the Tracts in their language, and bears strong testimony to the importance of circulating Religious Tracts.

POLAND.—The Tracts granted to this country, as mentioned in the last Report, have been forwarded. A letter, received from a Missionary a few months since, contains some further particulars respecting the dark and ignorant state of this country.

PRUSSIA.—The Tract Society continues to prosper, and receives the countenance and support of persons of eminence and respectability. The Committee, in their last Report, desire to express thankfulness to God for his mercy, in having made their little Publications a means of mercy to many individuals. The demand for their Tracts was considerable and increasing. One recently published, intitled, *The Soldier as a Christian*, had been distributed among all the Regiments of the Prussian Army, and was received in a most gratifying manner. During the preceding year, Seventy-five Thousand Two Hundred and Twenty-one Tracts had been circulated in the *German* Language; and from 1816 to 1821, Six Hundred and Five Thousand, Eight Hundred and Eighty Tracts, in the *German, Lithuanian*, and *Polish* Languages, had issued from their Depository.

SWEDEN.—Your Committee regret that they are unable, this year, to add to the interesting particulars given in former Reports, respecting the Evangelical Society at STOCKHOLM; but it continues its useful labors.

A letter from a friend, concerned in the Northern Fisheries, relates the eagerness with which some Swedish Tracts, voted to him by your Committee, were received by the men in his employ. On his return home one day, he observed an unusual crowd assembled at the door of his lodgings, and supposed they were anxious to receive payment for the fish he had purchased. To his surprise, he found this was not their errand; they sought not his money—their object was, *Tracts*; for these, to use his own words, “they pleaded as earnestly, as a hungry man would solicit for a piece of bread!”—They had found that these pages spoke of Him who is the Bread of Life.

BREMEN.—Your Committee are informed by a friend, who has recently visited England, that this Society is going on well.

DENMARK.—The sum of Ten Pounds has been placed at the disposal of a Clergyman in Holstein, to encourage him to print Tracts in the Danish language.

HAMBURG.—The Tract Society for Lower Saxony, established in this great city, increases its exertions. During the last year, it circulated upwards of Thirteen Thousand Tracts, several of which are translations from your Publications; and it has now in the press, *THE DAIRYMAN'S DAUGHTER*, *THE NEGRO SERVANT*, *THE YOUNG COTTAGER*, and *THE WATCHMAKER*, in the German language. Your Committee has aided this active Institution by a grant of Twenty Pounds.

AMSTERDAM.—The Tract Society of this city is one of the most active Institutions on the Continent. They have more than Two Thousand Members, and have printed Fifty-three Tracts in the Dutch language, among which are several translated from your Publications. The number of Tracts circulated amounted to Two Hundred and Forty-three Thousand, Eight Hundred and Seventy-five.

FRANCE.—During the last year, your Committee have corresponded actively with the PARIS Tract Society, and with several friends, in different parts of France. They have aided the former in publishing the Gospel of St. John, and the Epistle to the Romans, as Tracts, being convinced, after mature consideration, that the measure of circulating the Scriptures in their original form, namely, in detached portions, is an object of great moment, especially in Roman Catholic countries, and, by the divine blessing, likely to be attended with the best results. They have also defrayed

the expense of stereotyping a translation of the Tract intitled **THE CROSS OF CHRIST**, and printing an edition of Five Thousand copies.

For some years past your Society has discontinued printing French Tracts in this country; but finding it desirable to keep an assortment in that language, they have imported a quantity of those published by the Paris Tract Society, and have them now on sale at the Depository.

Many individuals in France are active in circulating Tracts; several have been aided by your Society, in the prosecution of their labours; and, with a view to facilitate these operations, your Committee directed some of the Tracts written by the Rev. Cæsar Malan, to be stereotyped at Paris. They would willingly have done so with a larger number of his publications, had they been able to meet the expense. A friend, recently arrived from an interesting tour through France, Switzerland, Savoy, and Piedmont, bears testimony to the eagerness with which these little works are received. He has urged your Committee to proceed in their plan, of stereotyping some valuable Tracts, in the French language; and an appeal was made to the public, for assistance to this branch of your labours. (See the Appendix.) The Committee regret to say, that it has not met with sufficient encouragement, to enable them to proceed so rapidly as they wish: One Hundred and Fifty Pounds are still needed, and they hope that amount will ere long be supplied.

In the last Report, your Committee spoke of the increasing opportunities for circulating Tracts in SPAIN and PORTUGAL; these are now passed away. We know that the "wrath of man shall praise the Lord, and that the remainder of wrath He shall restrain;" but it is impossible to view the strict endeavours now used to exclude the light of divine truth from the inhabitants of those lands, without the most painful regret. But this is not new; wherever the hand of Popery reigns without control, the light of the Gospel has always been opposed; and the champions of intolerance have ever shewn particular enmity to the circulation of Tracts. The small publications written by the "Fathers of the Church," at the time of the Reformation, were stigmatized by the bigots of the day, as "Pestilent little books;" and those who are actuated by the same spirit, in our times, are equally earnest to exclude every publication they denominate heretical. But it is not in the power of man to stop the progress of divine truth, and those who are athirst for the water of life cannot rest satisfied without a supply.

Various opportunities for circulating Spanish and Portuguese Tracts, by your old and valued Correspondent at

Gibraltar, and other friends, continue to present themselves. Your Committee have increased the number on their list, *carefully avoiding controversial subjects*; and, though the seed may be widely scattered, and lost to outward view, yet some part, it is hoped, will fall on good ground, and yield fruit, "some thirty, some sixty, and some an hundred-fold."

Increased attention has also been given to the shores of the MEDITERRANEAN. Your Publications have been forwarded to the Seaman's Library at Genoa. At CORFU and MALTA, considerable numbers of Tracts in the MODERN GREEK, have been printed at the expense of your Society, under the superintendence of the Rev. Isaac Lowndes and the Rev. S. S. Wilson; and also by the American Missionaries at MALTA. This object is the more important, as, even in the present degraded state of the Greek nation, a taste for literature exists, which facilitates the circulation of Tracts. In EGYPT and the HOLY LAND many thousand Tracts have been circulated, by Missionaries and other travellers, at the expense of individuals and their respective Societies.

Your Committee have had an interesting conference with Dr. Pinkerton, who is about to revisit these countries, and to proceed still further to the eastward. They have placed the sum of Two Hundred Pounds at his disposal; a part of which will probably be applied in extending the important labors already adverted to, and the remainder will be devoted to renewing the operations of your Society in the OTTOMAN EMPIRE. Tracts, printed in the ARME-  
NIAN and TURKISH languages, have been dispersed through different provinces, by merchants travelling on their trading pursuits. By the divine blessing, these little books may excite enquiries after the Pearl of great price, among those whose desires have hitherto been confined to the things of this life.

The Scottish Missionaries stationed at ASTRACHAN, in their last report, mention that they had circulated Three Thousand Four Hundred and Thirty Tracts in various languages during the preceding year.

Your Committee will now close this sketch of Foreign Operations during the past year. They would desire rather to look to what remains to be done, than to dwell upon what has been effected by the instrumentality of Tracts. It is, doubtless, more pleasing to view the scenes around in their most brilliant aspect, and to contemplate those parts of the landscape, which are illumined by the bright beams of the Sun of Righteousness; but let us not turn away from the far larger portion, which is still enve-

loped in the shades of death. The whole circumference may be far beyond our power to grasp ; yet let us try to cultivate more of the surface of this moral wilderness, and thus to narrow the extent of evil. And though the laborer may " go forth weeping, bearing precious seed," and must be content with a scanty harvest, " until the Spirit be poured forth from on high ;" yet let us remember, that a blessing is declared upon those " who sow beside all waters ;"—that, in his own good time, the Most High, " will say to the North Give up, and to the South, Keep not back ; bring my sons from far, and my daughters from the ends of the earth."

### DOMESTIC PROCEEDINGS.

The last Report of the EDINBURGH Religious Tract Society, states an increase of its operations ; Three Hundred and Three Thousand, Six Hundred and Sixty-one Tracts and small Books were circulated during the preceding year.

The Societies at Aberdeen, and other places in Scotland, also continue their labors. At ABERDEEN, Nineteen Thousand Tracts had been distributed gratuitously, and Forty-four Thousand sold to Subscribers, Hawkers, &c. The Committee state, that the utility and efficiency of their labors have been satisfactorily established ; and it is pleasing to remark, that considerable attention has been given to Hawkers.

Your Society has forwarded Three Thousand Tracts to friends at Peterhead and Elgin, for the Vessels engaged in the Greenland and other Fisheries.

A communication from Lerwick states the eagerness with which your Tracts have been received in the Shetland Isles ; and a letter from a Minister in the Highlands relates some interesting particulars, respecting the Tracts formerly committed to his care, and Eight Thousand more have been placed at his disposal. Your Committee rejoice to state, that the Edinburgh Tract Society has increased the number of Tracts published in the Gaelic.

The *Religious Tract and Book Society for Ireland*, has issued Four Hundred and Sixteen Thousand Two Hundred and Seventy-seven Tracts and Books during the past year. The present state of IRELAND renders the labors of that Institution of great importance. Education has rapidly increased, notwithstanding the opposition of those who love darkness rather than light, and every exertion must be used to supply the thirst for information thus excited, with publications whose contents are calculated to



produce beneficial results. This is the more necessary, as many thousands of small works are now industriously circulated, which oppose the cause of Truth, by every form of argument, from the most ingenious sophistry, to unblushing and positive assertion, in behalf of downright imposture.

The Committee of the Tract and Book Society for Ireland, have been active in selecting many valuable Publications, to which they have added some written expressly for their Institution. While engaged in this work, they drew up some useful hints, as a standard for their guidance. These rules they have communicated to your Committee, who have much pleasure in giving them a place in your Appendix, and rejoice to be able to bear testimony to their value, from their own experience. Having, for many years, been guided in the selection and compilation of Tracts, by rules of a similar description and tendency, they can with confidence, recommend these hints to public notice.

Your Committee hope, that the public will enable that useful Institution to meet the increasing calls for the circulation of Tracts in the sister kingdom; but as its means, in this respect, are still very limited, your Committee have considered it their duty, to continue attending to a portion of those opportunities for usefulness, which have, for many years, been supplied by your Society.

During the past year, Eighteen Thousand One Hundred Tracts have been granted to various individuals in Ireland. The greater part of these have been placed at the disposal of a much-respected correspondent, who possesses peculiar facilities for their distribution in those parts of the kingdom, which are now most eager for instruction. He undertook the task with much pleasure; and, referring to the earlier periods of his correspondence with your Society, when the Tracts sent to him could only be circulated by the instrumentality of "*aliens*;" he rejoices, that he can *now* state, that your publications will pass through the hands of those who have been awakened to a sense of their value, and who are *willing agents* in this work and labour of love.

The Society for Educating the Irish in their Native Language, having applied to your Committee, Two Thousand Three Hundred Tracts in Irish, were placed at their disposal. Two Thousand Six Hundred Tracts have been granted to the Ladies' Hibernian Society. A considerable number have also been circulated, in different parts of the Island, by a Member of your Committee, during a tour in behalf of the London Missionary Society.

Twenty Thousand Four Hundred Tracts have been granted to the Ministers stationed in the SCILLY ISLANDS, and have been received with much eagerness. As this

grant may appear considerable, your Committee would observe, that these Tracts are chiefly intended for supplying the numerous Vessels which frequently are detained in the ports of those Islands, by contrary winds. On these occasions your correspondents visit from ship to ship, and distribute your publications among them. It has often happened, that many hundreds of Tracts are in a few days, widely dispersed, speeding on their way to the most distant parts of the globe.

The Metropolis, as the centre of commerce, and exhibiting, in every direction, a dense and busy population, claims much attention from your Committee, in various ways.

The River and Marine Distributors have been supplied, during the past year, with Thirteen Thousand Four Hundred Tracts, and further quantities have been granted for the Outports, by the Parent Society, and several of the Auxiliaries. The grants for Marine Distribution have, for several years, been very considerable; but the beneficial effects from this branch of your labours, have presented an ample return; the instances of the usefulness of Tracts among Seamen, in a moral and religious point of view, are numerous and encouraging; and the pleasing change which is now so often observed among those who "do their business in great waters," has been, under divine influence, mainly effected by your Publications. Tracts are great favorites with Seamen; the eagerness with which they are received, and the care with which they are preserved, can hardly be imagined by those who have not personally witnessed some of the many interesting facts communicated to your Committee.

Eleven Thousand Six Hundred Tracts have been distributed among the Prisons and Hospitals; various Penitentiaries and Asylums have also been supplied. Sixty-eight Thousand Three Hundred have been distributed at the Fairs in and near the Metropolis. Some testimonies have been received of benefits resulting from these distributions; but none more pleasing than a letter from the Superintendent of the Fitzroy Schools; as the prevention of evil must ever be more gratifying than its cure. The Tract called THE FAIR, was distributed among the Six Hundred Children in these Schools, previous to the last Bartholomew Fair. On inquiry, at the close of the week, it was found, that no more than three girls and five boys had been to the Fair, and that these would not have gone, had not their parents taken them. Others had intreated their parents to be left at home, saying, that their teachers would be sorry if

they went, and *that they were sure no good could be got by going.*

Ninety-seven Thousand of the Broad Sheets usually denominated the “*Last Dying Speeches*” of criminals, have been circulated in the usual channels. The loss on these Publications is considerable, and amounts to nearly Sixty Pounds in the past year. Your Committee have maturely considered this question, and think it their duty to continue these Publications, as thereby much of evil, which would otherwise be circulated, is excluded, and a few words, at least, of the warnings and truths of the Gospel not only obtain an extensive circulation, but penetrate the dark recesses, where vice and crime are concealed from public view. Let us earnestly pray, that these leaves, gathered from the tree of life, may be blessed as the means of purifying some of those fountains, from whence the bitter waters of death flow in a continual stream.

Eighty-seven Thousand Small Tracts and Hand Bills have been distributed, at the charge of your Society, in the outskirts of the Metropolis, on the Lord's Days. Every member or friend of your Institution whose family engagements, or avocations in the cause of his Divine Master, have led him to traverse the environs of London, on the day appointed for sacred rest, will bear testimony to the importance of the proceeding. Several friends who have personally witnessed the value of these labors, have aided this work, and it is to be hoped that many more will follow their example.

Ten Thousand Tracts have been distributed among the Pensioners, who attend at Greenwich to receive their respective allowances, and have been thus carried by them to various parts of the kingdom.

Upwards of Twenty Steam Packets have been supplied with sets of your Publications; and they have also been introduced into the Libraries at several Watering-places.

Twenty-one Thousand Two Hundred Tracts have been granted to the *Home Missionary Society*; and a further quantity has been purchased by that Institution. Your Committee have much pleasure in referring to the Reports and proceedings of this Society, as detailing many instances of beneficial effects produced by your Publications.

The number of Tracts issued from your Depository, during the past year, is TEN MILLIONS, TWELVE THOUSAND, SEVEN HUNDRED AND SIXTY; being *Four Millions, Three Hundred and One Thousand Seven Hundred and Sixty*, more than in the year preceding. Those printed in other countries at your expense are not included.

Additional room having become necessary, for carrying on the concerns of the Society, your Committee purchased the Lease of the adjoining Premises, and have been enabled to arrange the Depository, so as greatly to facilitate the business of your establishment; and, by letting the upper part of one of the houses, this additional accommodation has been obtained with very little increase of expense. While upon this subject, your Committee would recommend that some friends should be appointed as Trustees, in whose names the Leases of your present Premises, and any other property of your Society, may be invested, as occasion may require.

The New Publications, during the past year, are—

### IN THE FIRST SERIES.

- No. 195. TO A MOTHER, ON THE BIRTH OF HER CHILD.  
 196. THE HISTORY OF WILLIAM S——.  
 197. CONSIDER YOUR WAYS.  
 198. LOSS OF THE ESSEX.  
 199. THE LOST SHEEP.  
 200. A HELP TO PRAYER.  
 201. THE FULNESS OF CHRIST.  
 202. EXTRACTS FROM THE WRITINGS OF FOREIGN DIVINES.  
 203. HINTS TO SICK PERSONS, (particularly Patients in Hospitals.)  
 204. THE AGED CHRISTIAN IN THE HOSPITAL.  
 57. ON PERSONAL RELIGION.

### SECOND SERIES AND HAWKER'S TRACTS.

579. LOSS OF THE ESSEX.  
 582. THE SORROWS OF SEDUCTION.  
 583. POOR SARAH.

### OCCASIONAL TRACTS.

LOSS OF A FISHING VESSEL. | ADDRESS ON MISSIONS.  
 ON LOVE TO CHRIST. |

### HAND BILLS.

- |                                     |                                   |
|-------------------------------------|-----------------------------------|
| 17. A SECRET TO A SABBATH STROLLER. | 23. WHAT DOEST THOU HERE, ELIJAH? |
| 18. HAVE YOU LIVED TOO LONG IN SIN? | 24. SUNDAY.                       |
| 19. A QUESTION.                     | 25. STOP, AND THINK.              |
| 20. IS IT GOOD TO BE HERE?          | 26. THE WARNING VOICE.            |
| 21. STROLLING ON THE SABBATH.       | 27. TAKE HEED, AND BEWARE.        |
| 22. A SAD SCENE.                    | 28. AN APPEAL TO REASON.          |
|                                     | 29. A GREAT DEMAND.               |

## CHILDREN'S BOOKS.

JANEWAY'S TOKEN.	POOR SARAH.
NEWTON'S LETTERS.	THE BREAD OF LIFE.
THE LIFE OF JESUS CHRIST.	THE YOUNG FISHERMAN.
THE SCRIPTURE ALPHABET.	LITTLE SUSAN AND HER LAMB.
SCRIPTURE CHARACTERS.	THE VINE.
LADY JANE GREY.	

## SHORT STORIES,

*For Children under Ten Years of Age.*

- |  |  |
|--|--|
| 1. TRAVELLER'S WONDERS.                | 20. WILLIAM FRIENDLY.                    |
| 2. A PRETTY PICTURE BOOK.              | 21. JENNY PEACE.                         |
| 3. DAME TEACHWELL'S BOOK.              | 22. TOM STEADY.                          |
| 4. THE ROSE.                           | 23. PETER PLIANT.                        |
| 5. A NEW PICTURE BOOK.                 | 24. FIFTH OF NOVEMBER.                   |
| 6. COUNTRY SCENES.                     | 25. PLAYS FOR CHILDREN.                  |
| 7. PLEASING INSTRUCTOR.                | 26. SHORT STORIES.                       |
| 8. LITTLE TOM TELL-TRUTH'S<br>STORIES. | 27. THE TWELVE MONTHS.                   |
| 9. SALLY MEANWELL.                     | 28. ANN LIVELY & HER BIBLE.              |
| 10. FANNY THOUGHTLESS.                 | 29. LITTLE VERSES.                       |
| 11. DICK WILDGOOSE.                    | 30. HISTORY OF SAMMY SLY.                |
| 12. ANN GOODCHILD.                     | 31. NEW TESTAMENT CHA-<br>RACTERS.       |
| 13. HARRY HEEDLESS.                    | 32. HISTORY OF BEASTS.                   |
| 14. SHORT ANECDOTES.                   | 33. HISTORY OF BIRDS.                    |
| 15. THE SHEPHERD'S BOY.                | 34. MRS. LOVECHILD'S PIC-<br>TURES.      |
| 16. A FATHER'S PICTURES.               | 35. FOURTH COMMANDMENT.                  |
| 17. A PARENT'S STORIES.                | 36. LITTLE GEORGE AND THE<br>APPLE-TREE. |
| 18. THE FOUR SEASONS.                  |  |
| 19. THE LILY.                          |  |

## SPANISH TRACTS,

*Newly translated into that Language.*

TO THE AFFLICTED.  
 SEARCH THE SCRIPTURES.  
 SERIOUS THOUGHTS ON ETERNITY.  
 LIFE AND WRITINGS OF ST. PETER.  
 ON THE LORD'S PRAYER.  
 ON THE NEW BIRTH.  
 THE CROSS OF CHRIST.  
 THE SINNER DIRECTED TO THE SAVIOUR.  
 PARABLE OF THE PRODIGAL SON.

Your Committee will offer a few brief observations  
 respecting some of these Publications.

*The Short Stories, for Young Children under Ten Years*  
 d

of *Age*, present a new feature in the proceedings of your Society. Several Members of your Institution urged your Committee to supply juvenile readers, particularly of the lower classes, with something preferable to the trash generally vended, under the denomination of "*halfpenny books*," specimens of which they forwarded.

Upon examination your Committee found this subject more important than they had at first supposed. A considerable change appeared to have taken place in the *Nursery literature*, if it may be so styled, of our day. Of the older stories, with which our ancestors were familiar, few or none remained, excepting those which were the most puerile and absurd, and which taught nothing that could, in any respect, improve the youthful mind. Others had been added, some of which inculcated moral truths, but in a style uninviting to children, and without referring them to that foundation, upon which alone good principles and good works can be built with any hope of permanent effect; while there were many of a darker description, written in a style and manner which rendered them at once intelligible to children, and attractive to the evil dispositions which are ever ready to appear, even in the youngest. There were many of this vicious description; they had evidently the largest circulation, and the friends already referred to, *had personally witnessed their baneful effects*.

Your Committee exerted themselves to supply this deficiency, and, in a few months, they were able to publish nearly forty of these little Picture Books; which, they trust, will be found attractive in appearance, and, in some degree, suitable for the objects they have in view. A considerable circulation has been obtained, in the channels they were intended to supply, as the price at which they are sold affords considerable profit to the retail vender. Several friends have successfully exerted themselves, to introduce them into small shops in their respective neighbourhoods; an example, which your Committee hope will be followed in every town and village in the country.

They have also been found very useful as Reward Books, for the *youngest* children of Sunday and other Schools, for whom a great want of suitable publications has hitherto been felt. It should be remembered, that youth is ever attracted by what is pleasing to the eye and gratifying to the taste; and if young scholars are not supplied with wholesome fruit, it cannot be surprising, that they should be induced to gather the tempting, but poisonous trash, which they will find abounding in their paths. Those who instruct children to read, have a right to direct them as to what they

should peruse; but if they do not furnish them with a suitable supply, can they complain of the consequences which so often result from their being left to provide for themselves?

Although the first numbers of this Series appeared only a few months since, upwards of Nine Hundred and Twenty eight Thousand have been circulated; and they have invariably been received by juvenile readers, with an avidity which the original promoters of the design had by no means ventured to anticipate. Two Thousand of this Series have been granted to the Infant Schools, at Spitalfields and Westminster.

The small *Hand Bills* have met with an increased demand; and the experience of the past year, strongly confirms their suitableness for general, and extensive gratuitous distribution.

Some additions have been made to the *Children's Book Series*; and your Committee would state a few particulars respecting this branch of their labors.

From the formation of your Institution, the importance of this object has been deeply felt; and the brief account of the Origin and Progress of the Religious Tract Society, printed in the year 1803, expressly mentions the want of small books for juvenile readers, among the causes which led to the formation of your Society. Speaking of the progress of Sunday Schools, it says, "It became necessary to provide for the exercise of the growing ability, which children were rapidly acquiring, to lead their minds to subjects calculated to please and to purify them, and thus endeavour to convert providential advantages into spiritual blessings."

Several of your earliest friends exerted themselves to supply publications suitable for the young. These were for some time, included in the other Series of Tracts; but, in the year 1809, a separate Series of Reward Books was formed, to which additions were annually made; they were sold as your other Tracts, and also in stiff covers. The latter having been generally preferred, a Series exclusively in that form, was commenced in the year 1813; which, during eleven years, has gradually increased to its present extent, and, from time to time, has been benefited by the introduction of those advantages which the progress of the graphic art, and improvements in typography, enabled your Committee to supply.

If this object was deemed important upwards of twenty years ago, how much more so is it at the present time, when, by the universal establishment of Schools, and

especially by that mighty engine of instruction, the Sunday School system of our land, it is calculated that more than Two Hundred Thousand juvenile readers are added every year, to the mass already athirst for information, and, at the same time, comparatively destitute of the means to obtain it.

Your Committee rejoice to be enabled to add, that their attention to this department has been productive of benefit, far beyond the extent of their own labours. When your Society commenced its exertions for the Young, it stood almost, if not quite, alone; very few publications then appeared exclusively for Children. Now, the case is widely altered:—the number of your Children's Books issued during the past year, amounts to One Million, Six Hundred and Eighty-eight Thousand, Seven Hundred and Sixty; but, during the same period, probably more than four times that number have been published, by other Societies and individual booksellers. Your Committee do not regret to witness the exertions of others in this department, nor to see the immense variety of Tracts now on sale, at other depositories; it is true, they may say, "We have labored, and other men have entered into our labors;" but they fervently wish success to all who engage in this work. They can sincerely say, "God speed!" being well convinced, that although the press has proceeded, during the last few years, with a rapidity far beyond the most enlarged anticipation, yet it has by no means kept pace with the progress of instruction.

Your Committee cannot view this increased attention, on the part of other Societies and individuals, as calling upon your Institution to slacken its own efforts. After all, what has been done?—A brief calculation will shew. To the Millions of Tracts circulated through the kingdom, from your Depository, during the last twenty-five years, suppose that an equal number, from other sources, has been added. Calculate the number of readers who have existed in the British Isles, during the same period, and suppose that an equalized distribution could have been made among them:—what would have been the result?—During the whole of the twenty-five years, each individual would not have received more than six Tracts or Children's Books;—and one little Book, or Religious Tract, in four years, will hardly be deemed a sufficient supply! If all the labors of those who have engaged in these departments, whether from motives of business, or a desire of usefulness, have effected no more, surely there is "ample room and verge enough," wherein all may exert themselves; and more laborers are required for the



field, seeing that "there remaineth yet very much land to be possessed," even in the lot of our own inheritance.

The attention of your Committee has also been called to a circumstance unparalleled in the history of literature. They allude to the great number of small publications now issuing from the press, at regular intervals. It is calculated that One Hundred and Fifty Thousand copies of these are published every week in the Metropolis alone. Many of them are Romances, Novels, Plays, Farces, and Tales of a very improper description; these, with much other objectionable matter, are presented in a cheap and attractive form, and circulated with extraordinary activity. We now hear little of the appalling falsehoods and chilling doctrines of infidelity; but the enemies of the truth have assumed a more insidious garb, and proceed by the equally dangerous, though less obtrusive plan, of exciting the evil passions of human nature. Some among these publications are of a better description, and a few are engaged in the cause of truth; but a large proportion are pernicious in their tendency.

Your Committee have been frequently called upon to publish small works, at regular intervals; the subject was mentioned to them nearly five years ago, and has several times been renewed; its importance was felt and acknowledged, but various circumstances prevented it from being carried into execution. The circulation of the publications above mentioned, caused several friends of your Society, last year, again to bring the subject before your Committee. After full consideration, they resolved to obey this call; and, on the First of January, they commenced the TRACT MAGAZINE, and THE CHILD'S COMPANION, each to be continued monthly.

The object and design of these small Publications have been already stated to the subscribers and friends of the Institution, and they have received very general and increasing approbation. Upwards of One Hundred and Ninety-one Thousand of the first five numbers have issued from your Depository; their sale has increased with each succeeding month, and during the last few weeks, there has been an extraordinary demand for the earlier numbers.

These little works have rendered the Quarterly Extracts unnecessary, and upwards of One Hundred Pounds is thus annually saved to the Society, for your Committee were unable to circulate them, except gratuitously. But a more important object is attained; the proceedings and correspondence of your Society is extensively circulated; it is communicated to the members and friends of the Institution every month, instead of once in three months, and it now possesses regular channels of monthly communication, similar

to every other Institution of magnitude. These Publications are also short Tracts, appearing at regular intervals; they meet the wishes of many friends, who distribute Tracts by gift or loan, at certain periods, and include many short and valuable pieces, which would otherwise be lost.

Your Committee state these particulars, not considering what they have done to be commensurate to the important circumstances which called for the measure, nor supposing that their feeble efforts can fully counteract the polluted stream, now daily flowing from the press; but to satisfy their friends that they have not been slumbering at their posts, wholly regardless of their duty. Even these feeble exertions may be made useful; and if but one soul is turned from darkness unto light, by the instrumentality of these little works, surely they will not have been published in vain.

During the last year, the following New Auxiliaries and Associations have been formed:—

ANDOVER.

BATTERSEA & CLAPHAM, Ladies

BLANDFORD.

CAMBRIDGE, Ladies.

DISS, Methodist.

DORCHESTER.

GRAVESEND.

HARLESTON.

NEWPORT, Isle of Wight.

NEWTON ABBOT.

PETERSFIELD.

SITTINGBOURNE.

STILTON, Female.

STOWMARKET, Independent.

STRATFORD, Essex, Methodist.

TENTERDEN, Methodist.

TRURO, Methodist.

VAUXHALL.

Your Committee rejoice to be able to state, that from the Auxiliaries and Associations, in connexion with your Institution, the sum of £1,042. 10s. 3d. has been received, during the past year, being an increase of £167. 12s. 7d. compared with the year preceding.

For this support your Committee desire to express their warmest thanks; it has enabled them to enlarge their Foreign Operations, and to aid the Missionary exertions in distant lands. Nor is this the only point in which the increased activity of your Auxiliaries is valuable. The design of your Society is to benefit our own country, as well as foreign nations; and it is always found, that increased attention to the wants of their respective neighbourhoods, causes your Auxiliaries to render more assistance to the general objects of your Institution. The more assiduously we cultivate the field of our labors at home, the larger will be the produce applicable to the wants of other lands.

A circumstance of considerable importance, connected with your Auxiliaries, has lately engaged much attention from your Committee.

The Religious Tract Society, in common with every other religious and benevolent Institution, has found the efficiency of its operations depend much upon its Auxiliaries, and their efforts generally have a tendency to languish and decline without frequent intercourse with the Parent Institution. This is universally felt and acknowledged; and the correspondence of every Society evinces considerable anxiety, on the part of its Auxiliaries, to receive occasional visits from friends well acquainted with the proceedings of the Parent Institution.

For some years past, your Committee have received many pressing applications of this nature, with which they have always found great difficulty in complying, as the Clergymen and Ministers, as well as most of the other friends connected with your Society, were more deeply engaged for other Institutions, and thus were unable to render that assistance abroad, which otherwise they would have rejoiced to afford.

This difficulty has increased with each succeeding year, and your Committee have lately found themselves exceedingly embarrassed thereby. During the last year, they had the mortification to see several valuable and important Auxiliaries languishing almost to dissolution, from their inability to find friends to visit the districts in which they were situated; and although they were enabled, by the kind assistance of some friends, to attend partially to the pressing wants of some districts, yet, from various circumstances, this could not be done so extensively as was needful, and some Auxiliaries have actually become extinct.

Another circumstance also required their notice. The friends in question, to whom your warmest thanks are due, gave, in the handsomest manner, their services gratuitously, and the Members of the Society, in the places they visited, kindly endeavoured to lighten the travelling expenses to your funds; but the amount unavoidably expended in correspondence, various unsuccessful applications, and travelling charges, with other contingencies, amounted to a sum which convinced your Committee, that they must adopt some more regular plan for future proceedings; and, in addition to the pecuniary charge, the time and labor consumed in making these arrangements, threw the business of your Society seriously into arrear.

Thus the prosperity, and almost the existence of your Society, was found to depend upon the arrangement of some more efficient and systematic correspondence with your Auxiliaries, that they might be excited to more activity in their respective districts, and have the wants of other lands

brought more distinctly before them. Upon calculation, your Committee found, that the expense of an Agent for the purpose, would be, proportionally, far less than the cost of the friendly, yet desultory, assistance hitherto afforded, while the direct advantages would be exceedingly great.

The details of business, to which such an agent would be called to direct his attention, as well as the neutral ground occupied by your Society, required the selection of a layman; while it was indispensable that he should be devoted to the cause of your Society, and only engage in the work from disinterested and Christian motives.

The wishes of your Committee unanimously centred in one of their number, who had labored in your cause for three years, and had shewn, that in every respect he was eminently qualified for such an office. This unanimous wish was intimated to him; he felt it his duty to give full consideration to so important a subject; eventually, he deemed the call too strong and too important to be negatived, and he has become your Agent for Auxiliaries.

Your Committee trust that this arrangement will enable them, in the course of the ensuing year, to form a system for the regular visitation of your Auxiliaries and principal Correspondents; and that this valuable assistance, together with the frequent and extensive circulation of intelligence respecting your Society, by the TRACT MAGAZINE, will give increased activity and efficiency to the proceedings of your Institution, and be productive of an increase of its resources.

Upon this subject your Committee will only further remark, that they are confident every Member and friend of the Society, who is acquainted with the individual in question, will participate in their gratification at announcing the success of their application; and they deem it but justice to add, that the actual and prospective advantages he has relinquished, to labor in the cause of your Society, prove that his decision has been disinterested, and could only have been adopted from a sense of duty, and a desire of usefulness.

It is rather singular, that while your Committee had this subject under consideration, they were apprized, that a similar appointment had been found necessary by the American Tract Society; it was, in course, still more needed in your Institution.

Among other pleasing circumstances connected with your Auxiliaries, your Committee rejoice to observe an increase of Associations for circulating Tracts in their respective districts. This is one of the most important means of usefulness in the present day; but it has hitherto been

comparatively neglected. Nor is this surprising : the human mind is always more inclined to look forward to great things than to rest contented with a patient perseverance in well doing, if confined to smaller objects. The innate pride of our nature renders us unwilling to stoop to the day of small things, and when the heart has been changed by divine grace, the desire to see others partake as extensively as possible of the same inestimable benefits, often induces the Christian to pass by the good which he might personally perform, while looking towards the more extensive advantages in the diffusion of which he would wish to participate. It is difficult to sit down and attend patiently to the minutiae of a district ; but this is a real and most effectual means of doing good. A great moral change cannot be the work of one, many must unite therein ; and he who will patiently work at small things, and is contented to wait for the effects which under the divine blessing may be expected gradually to result from his labors, although he casts but a mite into the treasury, yet in reality contributes more than many who bring more splendid offerings. It is the same to the Lord “to save by many or by few,” and He has ever especially recognised the patient continuance in well doing of the feeblest of his flock. These remarks apply strongly to the case of Tract distributors. Almost every operation connected with the Tract Society has proceeded from small beginnings. To be effective in this cause, wealth and consequence are not necessary. In one county Sixteen Associations have resulted immediately from the exertions of a poor day-laborer ; and in another district, among those who though rich in faith are poor as to this world’s goods, an association has arisen formed and supported by a contributions of a halfpenny per week. It is not intended by these remarks to speak slightly of the exertions of those benevolent individuals to whom Providence has assigned a larger portion of temporal blessings, and who consider themselves as stewards of the charge committed to them ; but to point out that in *this* cause in particular the poorest may labor with effect, as the circulation of Tracts itself strengthens the hands of the person employed therein. If the poorest can thus labor with effect, surely the rich may exert themselves still more efficiently. Your Committee can reckon among their most valued friends some of this description, who have found by personal experience that nothing is more gratifying to their poorer brethren, than to find an interest in their welfare manifested by those whom they have generally regarded at a distance. Many a Clergyman of the Established Church has experienced that your

Tracts are valuable assistants in the discharge of his parochial duties. They are present when he is absent; they enforce and repeat the arguments he has expressed, and, by supplying the minds of his people with wholesome food, they exclude much that would counteract his labors. Nor are they less valuable to the Dissenting Minister; they also, for him, repeat at home and enforce the arguments he has delivered in public; they supply him with an able band of auxiliaries, aiding his attempts to diminish the masses of evil which exist within the field of his operations. Armed with these, he can go forth into the neighbouring villages, exciting a thirst for the waters of life. Our Saviour's last command to his disciples was, "Go, preach the Gospel to every creature," and though no individual can possess physical powers sufficient to attempt the performance of more than a very limited portion of this precept, yet, aided by these little messengers, he may effect a thousand-fold what he could otherwise perform.\* Who then is justified in neglecting to avail himself of a means of usefulness within the power of every one to attain.

The Annual Subscriptions received during the past year, amount to £1,105. 9s.; a larger sum than has hitherto been received in any year, since the formation of your Society, and your Committee would notice it as a proof of the increased public estimation in which your Society is held.

The gratuitous issues and grants of money, during the past year, amount to £1,583. 17s. 5d.; the loss on Hawker's Tracts to £141. 3s. 4d.; in the whole, £1,725. 0s. 9d.; exceeding, by £379. 5s. 5d. the amount similarly applied during the preceding year.

Whether this sum is to be increased or diminished in future years, must depend upon the Subscribers and Contributors to your Institution; or rather, it will depend upon Him whose is the silver and the gold, and who alone can incline our hearts to labor in His cause.

It is His cause; and if He give His blessing, it must continue and prosper. Your Committee desired to labor herein to the utmost of the ability given to them; and, during the past year, the whole amount received from Subscriptions, Donations, and Contributions, whether from Auxiliaries or individuals, has been applied to the Foreign grants and gratuitous issues of Tracts, at home and abroad, with the expenses attending that portion of your labors.

\* A friend, in a midland county, has purchased of your Society, during the past year, Tracts to the amount of One Hundred and Fifty-six Pounds, which he has circulated by his personal exertions; and, at Exeter, the Rev. S. Kilpin continues his active labors in the cause of your Society.

They would recommend this course to be pursued during future years; every contributor to your funds will then be aware that the whole amount he has given, is applied to extending the knowledge of the truth, to operations upon which no difference in opinion can arise, among those who desire to make known the unsearchable riches of Christ.

Upon this ground your Committee would earnestly appeal for increased pecuniary aid. Four times the present amount of your annual income would not enable them fully to supply the applications *actually* made for assistance; and the many fields which promise an abundant harvest, if your Committee had means to engage in their culture, would enable them beneficially to apply *any sum* which might be committed to their charge. Much, it is true, has, under the divine blessing, been effected, but more, infinitely more, remains to be done.

Twenty-five years have passed away since your Society first assembled to hear a Report of their proceedings; and, on arriving at such a period, your Committee would briefly advert to the original conductors of the Institution.

The twelve individuals who first undertook the important charge, all yet survive; the changing scenes of life, during twenty-five successive years, have, at different intervals, compelled most of that number to relinquish an active part in the direction of your concerns; but they are all found among the Members and friends of your Society—they rejoice in its increasing usefulness, and pray for the prosperity of your Zion.

Two are still engaged in your service; and, although the magnitude of the noblest Institution of the present day has compelled one of them to devote to that most important work, a large portion of the attention, which he was once enabled to give exclusively to your Society, yet he still labours for you to the extent of his ability, and his pen is still engaged in your cause. At the last Anniversary you heard him regret, that he was unable to render to you the full assistance he could wish; and you told him, that you neither could object to his engagements in such a cause, nor allow him to withdraw from your concerns. He then renewed his pledge, that while health and strength remained, he would willingly be found in your service; and, if the powers of nature should fail, disabling him from *any* efforts in your behalf, yet, “while his trembling limbs could bear him to your annual assembly, he would hope to derive new strength from the animating scene.”

This pledge you rejoiced to receive; no Member of your Society can regret his absence in that great work, but

all will unanimously hope, that the day to which he alluded, when his presence alone will be all the service he can render your cause, may be far distant. Even then, *his* presence will recal the most pleasing recollections, and excite you to renewed exertions, that many, may by the Divine blessing, be brought to join the bright assembly above, where those who have planted, those who have watered, and those who have received the increase, shall rejoice together, in glory everlasting.

While thus referring to a Founder of your Institution, need your Committee say, that they are not forgetful of one with whom his name has long been associated, in the proceedings of your Society. While your records exist, that name cannot be forgotten, and when they have perished, many bright memorials of his works and labors of love will survive to all eternity.

Nor can your Committee refrain from adverting to him who, for twenty-five successive years, has, with only one exception, presided at your Anniversaries. He also has been spared, till he beholds "the little one become a thousand," and has witnessed many instances of good resulting from your labors, which, by the blessed influences of the Holy Spirit, "have distilled as the dew, as the small rain upon the tender herb, and as the showers upon the grass;" and the Committee are confident he will join the sentiment which has ever been expressed from your Society, "Not unto us O Lord! not unto us, but unto Thy Name give the glory and praise!"

Many an anxious hour has passed since he engaged in your service; but he, and all occupied therein, have ever found, that "as their day, so has their strength been."

Looking back to the time when he announced, that the issues of your Tracts, had amounted to Two Hundred Thousand; and viewing this account, now enlarged to SIXTY MILLIONS, with many MILLIONS printed in other nations and languages, he would call upon you to proceed fearlessly in your course, looking to the Most High for guidance and strength, assured that He will cause you to rejoice, and "to gather of the abundance of the seas."

With your Secretaries, he is willing to be found engaged in the blessed work, till the hour shall arrive when his hand can no longer be raised in your service, when his eyes will no longer behold this animating scene, and his tongue can no longer say, "Be ye not weary and faint in well-doing."

When that hour shall arrive, he would wish still to rejoice in the prospects of extending usefulness; and though he will not be permitted to behold "the good land and the goodly mountains yet to be possessed," he would desire to be found



urging you to "go over and possess it," "taking good heed to yourselves that you love the Lord your God."

'Time rolls his ceaseless course;' those whose hopes and fears are all centred on the things of time, may 'wait all weak and withered of their force,' trembling 'on the verge of dark eternity;' but not so they, who, as faithful stewards, have sought to perform their Master's will. They can rejoice with His servants of old, and, amid the storms and trials of this life, look forward to depart in peace. Age, with its accompaniments, is not a source of doubt and anxiety to them, for "the hoary head is a crown of glory, if found in the way of righteousness!"

Here your Committee would close their Report. If any good has resulted from the labors of the past year, they would desire to ascribe all to Him who is "God in heaven, and ruleth over all the kingdoms of the heathen, in whose hand alone is power and might, so that none is able to withstand." (See 2 Chron. xx. 6.) In the Lord is all righteousness and strength; and this is our encouragement. "Therefore, beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." In His work all are required to engage; it is not enough to raise an ensign from afar, and stand aloof from the field; "for to him that knoweth to do good, and doeth it not, to him it is sin."

Who then seeks to excuse himself from this contest?—Under the banner of your Society even the feeblest may enlist; and, by the guidance of the Holy Spirit, your little messengers, like the smooth pebbles of the brook, may 'lay a giant low,' "casting down every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought, to the obedience of Christ."

But "the weapons of our warfare are not carnal;" we would seek to persuade men, and to declare the tidings of great joy—the unsearchable riches of Christ. On this errand of mercy your little messengers proceed, not flying abroad like the mighty roll beheld in prophetic vision, declaring only "the curse that goeth forth over the whole earth;" but deriving their message from that angel, who, flying in the midst of heaven, has the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. And, while they declare the wrath of God as revealed from heaven, against all ungodliness and unrighteousness of men, they point to the Saviour as the Lamb of God that taketh away the sin of the world, who has declared, that he will give unto Him that is athirst

of the fountain of the water of life freely. These truths alone can smooth the rugged paths of life, and impart peace to the dying pillow—they have alike supported the peasant and the prince, the learned and the unlearned, at their last hour.

Let those to whom the affairs of your Society may be committed, in future years, desire to proceed upon this errand of mercy, ascribing all blessing, honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. Then they may pursue their course without anxiety, relying on His promise, "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."

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*Contributions from Auxiliary Societies.*

	£.	s.	d.
ABINGDON .....	2	0	0
ALNWICK .....	2	10	0
ALTON .....	1	1	0
ANDOVER .....	0	10	6
BANBURY .....	2	0	0
BARNARD CASTLE, Independent .....	2	0	0
BASINGSTOKE .....	1	0	0
BATH, Church of England .....	5	0	0
——, Argyle Chapel .....	5	0	0
BEDFORD .....	2	10	0
BERWICK UPON TWEED .....	1	0	0
BIDEFORD .....	2	12	6
——, Juvenile .....	1	1	0
BIRMINGHAM, Carr's-lane .....	15	0	0
——, Ebenezer Chapel .....	2	2	0
——, Peck-lane, King-street .....	2	2	0
BISHOP'S STORTFORD .....	30	0	0
BLANDFORD .....	5	0	0
BOSTON .....	20	0	0
BOURTON ON THE WATER .....	2	2	0
BRENTWOOD .....	1	0	0
BRIGG .....	8	10	0
BURY ST. EDMUND'S .....	1	5	0
CAMBRIDGE .....	25	0	0
——, Ladies' .....	1	0	0
CARLISLE .....	12	0	0
CHATHAM, Female .....	6	0	0
CHELMSFORD .....	17	0	0
CHESTERFIELD .....	1	1	0
CLAPHAM .....	10	0	0
COLCHESTER .....	20	0	0
DEAL .....	2	10	6
DEVIZES .....	5	0	0
DEWSBURY .....	3	0	0
DORCHESTER .....	1	5	0
DORKING .....	1	7	0
DUNSTABLE .....	1	1	0
DURHAM .....	3	0	0
FARNHAM .....	3	0	0
FOLKESTONE .....	1	10	0
FULHAM .....	1	1	0
GLOUCESTER .....	5	0	0

	£.	s.	d.
GREENWICH .....	5	0	0
GUILDFORD, Penny-a-Week Society .....	4	11	6
HADLEIGH AND KERSEY .....	12	1	9
HARLESTON .....	1	0	0
HAWORTH, KEIGHLEY, AND OXENHOPE .....	5	0	0
HENLEY ON THAMES .....	5	0	0
HINCKFORD HUNDRED, Essex .....	30	0	0
HUDDERSFIELD .....	20	0	0
HULL .....	25	0	0
—, Produce of a Sermon at the Holy Trinity Church, by Rev. Hugh M'Neil, M.A. ....	14	14	7
ILFRACOMBE, Bethel Union .....	5	0	0
—, for General Purposes .....	5	5	0
IPSWICH .....	10	0	0
KIMBOLTON .....	4	4	0
LEEDS .....	100	0	0
LEIGH SINTON, Worcestershire .....	0	10	6
LINCOLN .....	6	0	0
LITTLEBURY .....	0	6	10
LONDON, Adelphi .....	5	0	0
—, Camberwell .....	10	0	0
—, Chelsea .....	7	0	0
—, City of London Auxiliary .....	8	0	0
—, Clerkenwell .....	8	0	0
—, Female Servants' Association .....	2	2	0
—, Hoxton Academy .....	2	2	0
—, — Sunday School .....	2	2	0
—, Kensington .....	20	0	0
—, Kingsland .....	3	0	0
—, Mulberry Gardens and Ebenezer .....	1	5	0
—, New Court .....	10	10	0
—, Orange Street .....	10	0	0
—, Poplar Bethel Union .....	1	1	0
—, Rotherhithe .....	2	2	0
—, Shoreditch .....	3	3	0
—, — Female .....	2	2	0
—, Silver Street Juvenile .....	15	15	0
—, Sion Chapel .....	5	5	0
—, Southwark .....	25	0	0
—, — Juvenile .....	10	10	0
—, St. George's Hanover Square .....	15	0	0
—, Tonbridge Chapel .....	3	0	0
—, Virginia Row .....	0	10	0
—, Walworth .....	25	0	9
MACCLESFIELD .....	7	8	1
MAIDSTONE .....	5	0	0
MANCHESTER AND SALFORD .....	25	0	0
MANSFIELD .....	11	6	7
MARKET HARBOROUGH .....	8	2	2
MARLBOROUGH .....	3	3	2
MEGAVISSEY .....	2	0	0
MILDENHALL .....	2	0	0
NEWARK .....	0	10	6
NEWBURY, Baptist .....	2	0	0
NEWPORT PAGNELL .....	7	0	0
NORWICH .....	20	0	0
NOTTINGHAM .....	10	0	0
PENRYN .....	3	3	0
PERTH .....	5	0	0
PETERSFIELD .....	1	7	0
POPLAR AND LIMEHOUSE, Bethel Union .....	1	1	0
PORTSEA .....	9	13	6
PORTSMOUTH, Bethel Union .....	1	1	0

	£.	s.	d.
RAMSGATE .....	1	7	0
READING, Ladies' .....	5	0	0
RICHMOND .....	1	1	0
ROTHERHAM .....	10	0	0
SAFFRON WALDEN .....	0	10	0
SEVENOAKS .....	12	4	0
SEWARDSTONE MILLS .....	1	1	0
SHEFFIELD, Church of England .....	4	4	0
———, Union .....	8	8	0
———, Methodist .....	5	5	0
SHREWSBURY .....	5	5	0
SLEAFORD .....	4	16	0
SOUTHWOLD .....	0	10	6
STILTON .....	0	8	6
ST. IVE'S, Cornwall .....	1	1	0
———, Hunts. ....	2	0	0
STOWMARKET .....	1	0	0
———, Independent .....	2	0	0
STROOD AND CHATHAM .....	1	0	0
STROUDWATER .....	10	0	0
SUNDERLAND .....	10	0	0
TAUNTON .....	10	11	9
TEWKESBURY .....	3	10	0
TODMORDEN, CROSS-STONE, & HEBDEN-BRIDGE .....	6	19	0
THETFORD .....	1	1	0
THRAPSTONE .....	1	0	0
TRURO .....	5	0	0
WAKEFIELD .....	2	0	0
WANDSWORTH .....	3	0	0
WELLINGBOROUGH .....	3	0	0
WELLS .....	5	5	0
WEYMOUTH .....	5	0	0
WHITBY .....	20	0	0
WINDSOR .....	6	0	0
WITHAM .....	3	0	0
WOLVERHAMPTON .....	1	0	0
WOOLWICH .....	8	0	0
——— Bethel Union .....	2	2	0
WORCESTER .....	4	4	0
YARMOUTH .....	2	2	0
YORK .....	10	0	0
———, Church of England .....	9	0	0

## LEGACIES.

Late Mr. SAMUEL GREEN, of York .....	10	0	0
Late Mr. THOMAS HENDY, of Portsea, Produce of £200. 3 per Cents. ....	£182	15	0
Dividend on Ditto .....	2	6	2
	185	1	2
Late Mrs. ANN PARRY PRICE, of Chester, by Dr. William Makepeace Thackeray, & Thomas Lloyd Fletcher, Esq. Executors .....	180	0	0
Late Mrs. MARY DELL, of Islington, by William Shrubsole, Esq. Executor, Produce of £2. Long Annuities .....	41	8	0
	£416	9	2

# APPENDIX.

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## FOREIGN CORRESPONDENCE.

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### No. I.

#### INDIA AND CHINA.

1. *From the Rev. W. Reeve, President of the Bellary Auxiliary Tract Society.*

*Mission House, Bellary, October 9th, 1823.*

IN forwarding to you the Fifth Report of our Auxiliary, I am sure it will rejoice your heart to learn, that the Religious Tract Society, together with her sister institutions, is evidently gaining ground in India. At the last anniversary our funds did not exceed Three Hundred and Eighty-six Rupees, Two Annas; they amount now to more than Eight Hundred and Sixty-two Rupees. In the year that preceded that anniversary we had put in circulation no more than Twelve Thousand Five Hundred and Ninety-two Tracts; but during the last year, we had the pleasure of distributing Twenty-six Thousand, Seven Hundred, and Thirty-four.

It is not a little pleasing and encouraging to receive, with frequent repetition, notes from persons occupying stations of rank and influence, requesting a supply of Religious Tracts to scatter in their circles, and begging the acceptance of successive donations to replenish our funds. Such gratifications were rare, and almost entirely unknown to us a few years since.

Our proceedings were wont formerly to be either narrowly watched, with a prejudiced mind and jealous eye, or to be insignificantly regarded, as the futile efforts of weak-minded visionaries, and inflated enthusiasts. More correct sentiments now prevail; greater liberality is shewn, and a better feeling is entertained. Candid investigation has proved the happy corrective of gross mistakes and false opinions. The long neglected and despised little Tracts, which many individuals once supposed it would dim the polish of their education even to peruse, have at length gained a reading; at first from motives of curiosity, or something worse, but at last, with a humble and earnest desire to find out the truth; thus that knowledge has been attained, compared with which all other is dross.

The Tracts have been pioneers, in clearing the way to the

Bible; the Bible has brought the anxious enquirer to the House of God; and the appearance in the sanctuary has been followed by an open and public profession of attachment to the doctrines of the Cross, and devotedness in heart and life to that Saviour who "died that we might live; who bled that man might never die."

This state of things we hope to see increasing every year; so that, in a short time, it may be confidently expected, that the Religious Tract Society will have friends and supporters in every part of the globe. And when the Holy Spirit, in all his gracious and copious effusion, is poured out upon British India, upon China, and upon all the Islands in the Eastern Seas, *then what millions of Tracts will be sought after!* and what a glorious harvest shall reward the labours of Christian benevolence! Faith bids us look forward, and justifies our most sanguine expectations, as to the rapid approach of that day, when "the kingdoms of this world shall become the kingdoms of our God and of his Christ, and when He shall reign for ever and ever." In the mean time, let us continue "stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord."

## 2. *From the Fifth Report of the Bellary Auxiliary Tract Society.*

THE whole of that moral good which results from the labours of Christian benevolence, is not always revealed to the agents of it in the present world, lest they should be lifted up with pride, and take that glory to themselves, which belongs alone to the great Author of "every good and perfect gift."

There is a general promise given us, under various forms, in the Sacred Volume, that the feeblest efforts made to advance the kingdom of Christ among men, when begun, carried on, and ended with a single eye to the divine glory, shall be ultimately successful. This encouragement, in the absence of every other, should prove sufficient at all times to support our faith, to animate our hopes, and to inspire our warmest zeal.

The Religious Tract Society, from the peculiar nature of its labours, necessarily precludes the opportunities of ascertaining the extent of its usefulness so readily and so frequently as in the case of kindred institutions. Where, for instance, oral instruction is communicated, whether in the public ministry of the Gospel, or through the medium of parochial and other Schools, the objects of the philanthropist's solicitude are perpetually before his eyes; one effort succeeds another; "line upon line, and precept upon precept," follow each other in rapid succession, until, at length, light begins to break in upon the dark mind; the gloomy shades of ignorance flee before the rising dawn; the power of the Holy Spirit renews the soul; the sinner is saved from the error of his ways, and the voice of God, by the mouth of the Prophet, being heard and obeyed, he "arises and shines, for his light is come, and the glory of the Lord is risen upon him." Now, while in the

case of the Religious Tract Society, the same benign object is proposed, the same legitimate fruits are promised, and the same delightful effects must, to a greater or less extent, be eventually produced; yet, as the objects designed to be benefited by its exertions are so soon, and often so far, removed from view, it is evident we must in general, remain ignorant of by far the greater portion of the results until a future day. Therefore, in looking back upon the labours of the year that is past, in recounting the expenses that have been incurred, and in reflecting upon the number of Tracts that have been put in circulation, we should allow these sentiments to have their due weight and influence upon our minds. The subscribers and friends to this Institution are called upon to recollect, that theirs is eminently a work of faith, and the non-appearance of immediate success, must in no wise, be suffered to damp their ardour, to diminish their liberality, or to slacken their exertions. Whatever may be the present exercise of patience, there is no room to despond—there is no ground for despair. “He who holds on his way shall grow stronger and stronger;” and those who faint not, shall, in due time reap the fruit of their labours.

Perhaps persons receiving Tracts from your Depository, may have carried them to the other side of the globe, before they referred to the wholesome truths they contain, or began to feel the life-giving powers of that Word from whence they emanated, and to which they lead. We may rest assured, that not a few individuals, after being removed hundreds and thousands of miles from the reach of our farther charities, have learned to prize the Publications of this Society, because from them they have received the glad tidings of the “kingdom, which is righteousness, and joy, and peace in the Holy Ghost:” and no doubt can be entertained, that in the last great day of final account, a vast multitude will arise amidst the assembled universe, who, while they cast their crowns at the Redeemer’s feet, will point out the Religious Tract Society, as the means, under God, of their salvation.

Your Committee would now render an account of the manner in which they have fulfilled the trust committed to them, during the past year.

The first thing worthy of notice, is the formation of a Branch Tract Society at Bangalore. This pleasing event took place in November, 1822; and the connexion has produced reciprocal advantages. We have been enabled to meet their demands for Tracts, in the English and three of the Native languages; and *they* have contributed very liberally to our funds; their remittances amount already to 205 Rupees. Eight thousand Tracts, in four different languages have been forwarded thither, most of which are now in the course of distribution, and another supply having been solicited, four thousand more have just been sorted from the Depository, and are on the eve of being despatched for that place.

With two European Regiments, four Native Battalions, and a very large Native population, Bangalore and its vicinity affords

a most important and wide field for the distribution of Religious Tracts. Our friends there have been very assiduous to improve, with prudence and wisdom, the opportunities of usefulness which Providence has put into their hands. In this, as in every other place, individuals have not been wanting to misinterpret and misrepresent the motives of Christian benevolence. But, while the Christian feels the tenderest pity, and offers up the most fervent prayers, for the man who can feel a malignant delight in calumniating the good name, and the philanthropic exertions of his neighbour, he strives to derive advantage from it, and that which was intended to be his greatest harm, becomes ultimately his greatest good.

The Tracts distributed at Bangalore have been received with much eagerness, and read, it is hoped, with considerable attention. In a recent communication, the Secretary, speaking of the Tracts, says, "We have reason to hope they have excited a spirit of enquiry. I have frequently had opportunities of seeing them in the hands of the Soldiers, by some of whom they have been bound into books."

At the contiguous and populous Station of Seringapatam, the Committee have met with some things to cheer their hopes, while others have tended to damp their ardour, and exercise their faith. The Catholics, of whom many are found in these parts, have discovered no small shyness in receiving the Tracts, and no small abhorrence of the light, as well as bitterness against the truth, by endeavouring to destroy those which had been circulated among their companions. Some disputed the *correctness of the Ten Commandments*, as stated in one of the Tracts; and others, on shewing them to their priest, and hearing them described as the production of heretics, at his request, either returned them to the donor, or tore them to pieces. But some few, it is said, contrary to the prohibitions of the priest, being convinced of the truth and importance of the Tracts, hid them, to read and study in secret. A number of the Tracts sent to Seringapatam were given to Heathens, employed in the Gun Carriage Manufactory, who seem to have been much interested by their contents; several were so impressed with what they had read, and felt so anxious to obtain fresh supplies of Tracts, that they offered money to have their wishes gratified.

The friends of the Society at Seringapatam, being generally in rather low circumstances, lament they have not been able to forward us any subscriptions this year, and are therefore rather reluctant in asking fresh supplies of Tracts; though some thousands might be distributed among the numerous inhabitants of the city itself, and in the villages around, with great advantage.

The Tracts sent to Cannanore, for the use of His Majesty's 69th Regiment, now removed to Wallajabad, have been thankfully received. Our correspondent mentions, that the pious Soldiers felt themselves under great obligations to the Society; that the



Tracts voted to them by your Committee had been widely dispersed; that numbers were reading them with diligence, and he hoped, in time, they would produce the desired effect.

The Association at Belgaum, still continues to contribute handsomely to our funds. The sums received amount to Eighty-six Rupees; and the Tracts, in English, Tamil, and Canarese, forwarded thither, considerably exceed Four Thousand. A portion of these have been divided among the Subscribers, for their own use; and the rest distributed among the British Soldiery, the Native Seapoys; the inhabitants of Shawpoor, Belgaum, and the surrounding towns; and the Schools belonging to the Mission Establishment there. The Seapoys, when not on duty, have been seen improving their leisure, by reading the Tracts they had received; and, it is hoped, that this Society will one day reap abundant fruits from the precious seed sown in this extensive field. A friend, who was about to undertake a journey from Belgaum to the Coast, took with him a supply of Tracts, which he distributed in the several villages, as he went along. He says, "I never travelled with less than a dozen, and sometimes more, about my person, and it was very rare that ever I brought one to my journey's end; with such eagerness and avidity were they seized by the villagers, and all seemed to read them with surprise at their being in their own language; and I very frequently left them in groupes, listening to one of their number, reading the Tract given to them. In all the Tracts I gave away, I was careful to put them into the hands of *one who could read* the language. The English Tracts I distributed at Mulwan, among the few European and Portugueze inhabitants there."

A pious Soldier, having to march to a distant station, solicited a supply of Tracts, for the purpose of distribution among enquiring Natives on the road. In a letter, received from him some time ago, he says, "I consider it my duty to give you an account of the expenditure of the Tracts, which the Society thought fit to entrust to my care; and the following will, I hope, prove satisfactory. I went through the first village I came to, on the road to Belgaum, taking a few Tracts in my hand, and soon meeting with a School, I went in, and gave one to the Master, who read it aloud, during which time numbers gathered around, and, to all appearance, paid great attention. On the fourth day's march, I again took some Tracts, and went through the village, till I saw a few people collected together; when, accosting them, I gave one a Tract, who sat down and read it, during which so many came about him that he was quite surrounded. After he had done, he requested that he might be allowed to keep it; to this I consented, and gave him some more, which he promised to distribute among his neighbours. At the end of my next day's march, I went up the village, and again met with a School. Here a grown-up boy read one of the Tracts through, and begged of me to give it him; another also solicited one, and all the children seemed to pay much attention while the boy was reading; it was in this way that I

distributed some of these silent speakers. Soon after leaving the party, I gave the remainder to Corporal M'D—— to distribute, which he did, and he informed me some were gladly received. May God give them his blessing, and then they shall not be distributed in vain; and to his Name be all the praise!"

Several other pious Soldiers have, in a similar manner, taken large bundles of Tracts with them, when they were going a long journey. Thus the enlightening rays of divine truth have penetrated into many populous and extensive districts, which, but for this means, might have remained, for many days to come, in their original and deplorable darkness. Who can tell?—In this way, "it may be the Lord will work for us; for there is no restraint to the Lord to save by many or by few." God sees the humble endeavour, when unobserved by men; and if that endeavour is made in faith, and with a single eye to his glory, it shall not be in vain.

Every Christian, however, confined may be his sphere, or limited his means, has a talent committed to his care, and if he does not improve it, he will undoubtedly incur that displeasure which once fell upon the "wicked and slothful servant."

Your Secretary has, in the past year, been removed to Cuddapah, where he is occupying a wide and important sphere of labour. He took with him all the Teloo goo Tracts remaining in the Depository; but "what are these among so many?"—A hundred times the quantity would have been inadequate to satisfy all the applications received. So impressed were the Committee with the importance of this field for the distribution of Tracts, that they made immediate enquiries of the Madras Tract Association, as to the practicability of their superintending for us the printing of 2,000 Teloo goo Tracts on the *Incarnation of Christ*, and 2,000 of *Petumber Singh's Memoirs*. The Committee of that Association very kindly tendered to us the solicited aid, but the demands of the printer were found to be so unreasonable and exorbitant, that it was deemed prudent to wait a few months longer, till the Bellary Mission Press should commence its operations. This long-expected event, it is hoped, is not now very remote. Great are the advantages that will accrue to this Society when it takes place. We are at present labouring under the greatest embarrassments and difficulties for the want of Native Tracts of all descriptions. Thousands of persons who have applied here, at Cuddapah, and other places, in the last year, for Teloo goo Tracts, have been met with the repulsive cry, "We have none to give." We trust, however, from the measures about to be adopted, that this state of things will not continue long.

In addition to the places already noticed, as having been supplied with Tracts from this Society, 100 have been sent to Darwar; 800 to Kaladghee; 500 to Vizagapatam; and 300 to Hydrabad: and though no direct accounts have as yet been received from either of these places, we doubt not the Tracts have been distributed with prudence, wisdom, and economy; and that

the seed sown in faith, and watered with the dew of heaven, shall, in due time, "spring up and bring forth fruit; in some thirty, in some sixty, and in some a hundredfold."

The last scene that remains to be noticed, as having come under the influence of this Society, is our own more immediate neighbourhood.

In all the official visits, made by the Rev. W. Reeve and his colleague to the Garrison and General Hospitals, care has always been taken to see that the sick and afflicted were well supplied with those selected Tracts, which are more especially adapted to their particular circumstances. It has afforded them great gratification, on several occasions, when entering the Hospitals, to observe forty or fifty individuals, down a long ward, lying on their beds, each with a Religious Tract in his hand. And they have been informed, by persons always on the spot, who perform the duties of superintendence and management, that, while there are many so hardened and abandoned as to neglect these means of grace, thus brought to them just on the brink of the grave, there are a few who study the Tracts with attention and concern, when they are absent, as well as when they are present.

One of the Members of your Committee has made a point of going through the Kowl Bazar, up one street and down another, enquiring of the most respectable inhabitants if they could read, and whether they were willing to peruse any thing which treated on the great concerns of their souls, and the way of salvation by faith in Jesus Christ. Some received him with coldness; others looked on him with suspicion and jealousy, as the author of innovations, and the friend of a "new way," which neither they nor their fathers knew any thing about; but a great number received the Tracts with that eagerness, which appeared to indicate an openness to conviction, and a desire to be informed. All the Tracts thus distributed, as well as those given to Seapoys in the Cantonments, from whom we have received many urgent applications, were in the Tamil language, for which we are placed under great obligation to the Madras Tract Association, which, not long since, very kindly forwarded to us a further supply.

A number of Tracts have been circulated also among the Canarese and Gentoos, in the different Pettalis; and, on some occasions, they have been made the subjects of conversation at weekly meetings, in a central part of the town, and their contents solemnly enforced on the minds of those who could be prevailed on to listen.

Several thousands of persons, from different parts of the country, have, in the past year, visited the Mission House, to most of whom Tracts have been given. Many in this multitude have repeated their visits again and again, sometimes to ask for Tracts, and sometimes to enquire into the meaning of those they had obtained on former occasions; and, now and then, to ask solutions of difficulties, or answers to objections, and for more general information on the subjects which the Tracts had brought to their

notice. Here, for the present, we must leave them, remembering a "Paul may plant, and Apollos water, but God must give the increase."

Two pious Soldiers, subscribers to the Society, have, for some time past, been in the habit of spending an hour every leisure evening, in reading a Tract through, for their own information and edification, and inviting any of their neighbours to come and sit with them, who might be disposed to hear. They have, in this way, gone through a great number of Tracts; several individuals have occasionally dropped in to listen, and professed themselves pleased and profited by the hour thus employed. Is not this an example worthy of imitation?—Might not its more general adoption lead to very beneficial results? Such efforts of compassionate concern for the souls of our fellow-men, performed with humility and prayer, done without ostentation and noise, may, and we have every reason to hope will, be owned of God in the conversion of many.

It has lately come to the knowledge of the Committee, that a person at a neighbouring Station, dates his first serious impression to a Tract he received while here; should this be the only instance in which the labours of the Society have been crowned with success—if, in one solitary case alone, the distribution of Religious Tracts has proved instrumental in "saving a soul from death," should not every Subscriber rejoice that effects have been produced, which shall remain to eternity.

At the last Anniversary we had in hand 31,900 Tracts; out of that number, the Committee have put in circulation, during the past year 26,734. With such deduction, the Stock in the Depository was brought very low, leaving in hand no more than 4,174, of all descriptions. While thus impoverished, to increase our multiplied obligations, a very timely supply of English Tracts arrived from the Parent Society, together with Thirty-two more Reams of Printing Paper, so that the Depository now contains 13,574 Tracts; out of these there are only 778 Canarese Tracts, 316 Tamil, and in Telooگو none at all.

With this statement, the Committee close the account of their proceedings. The great Lord of the Harvest has permitted us, though unprofitable servants, to occupy another year. In looking back upon what has been done, we are ashamed, both on account of the feebleness of our efforts, and for that imperfection of motive which has too much to do with even our noblest and best endeavours. We too often forget, that "the Lord our God is a jealous God, and that he will not give his glory to another." If we always "endured as seeing Him who is invisible;" if we cared less for that "praise which cometh from men;" if we did all in the nearer view of that day, when the secret spring of every action shall be scrutinized; and if we felt the holy kindlings of a more fervent and disinterested love to the souls of men—who can doubt that God would own our labours to an extent as yet unknown!

An ancient writer has observed, "It is truly noble to do great

things, and yet to esteem yourself as nothing." The intrusions of pride, and the display of self, are to be vigilantly guarded against, as our most insidious foes—as insuperable obstacles to extensive success—and as those spots, which mar the beauty and eclipse the splendour of the finest Institutions in the world.

Let us shew greater diligence, in fervent and importunate prayer; let us seek to honour the Holy Spirit more, by pleading without intermission for the out-pouring of his divine and sacred influences, and trust that the time will soon come when the benefits arising from the dispersion of our Tracts will appear on every hand. "Glorious things are spoken of thee, O city of God!"—Jehovah will "bow the heavens, and come down;" He has already begun to "make bare his holy arm in the sight of the nations;" and, ere many more years have rolled away, "all the ends of the earth shall see his salvation."

### 3. *From the Rev. C. Mead, Secretary to the Nagercoil Religious Tract Society.*

*Nagercoil, Travancore, Nov. 16th, 1822.*

YOU will be gratified to learn, that an humble attempt has been made to establish a *Native Tract Society*, for this place and neighbourhood. On the 31st. ult. Meetings were held at Palamcotta and Nagercoil, when a plan for the Society was unanimously agreed to. The distance of fifty miles between the two Stations prevented a General Meeting from being held at either; however, this had its good effects, in causing an interest to be felt in favor of the Society, at two populous places, which has been communicated to adjacent villages.

The Meetings at both places were very interesting, particularly from the business of them being almost entirely conducted by Natives. Our object is to make them interested in the success of the Tract Society, and to teach them to provide for their own wants, and those of their neighbours. Addresses had been previously distributed among our people, and the object of the Institution is clearly understood; and we hope its importance is, in some degree, appreciated. The addresses of the Natives present, at both Meetings, were interesting; and the effects produced on this novel occasion were greater than anticipated. We have long wished to form a Society of this nature; but where Natives are principally concerned, it is not easy to arouse them to exertion.

The subscriptions and donations received will enable us to begin our work immediately; but we are obliged to direct our eyes to British Christians for assistance, to enable us to carry on our plans to an extent in some degree proportionate to the wants of the surrounding population. Very little of the gold of India has hitherto flowed (through the direct medium of its inhabitants) into the treasury of the God of the whole earth. We must continue to receive aid from Europe and America, until the Gospel is better understood, and more cordially received by the Natives of

Hindustan. Will not tens of thousands of Hindoos, converted to the faith of Christ, be a sufficient return for the sums advanced? We should have been glad if we could, with propriety, have denominated this an Auxiliary Tract Society to yours; but, though we hope to aid the object you have in view, to no inconsiderable extent, we foresee it will not be by increasing the funds of the Parent Society; we shall, for some time, at least, require help of this kind, rather than be able to impart it. The Society is established on the same catholic plan as the Parent Society, and will pursue the same object by similar means. Your Reports, and a knowledge of your proceedings, have urged us to exertion. We feel that we emanate from you, and claim an affiance to you; and though we cannot promise great things, you will not cast us off on that account.

The London Missionary Society has furnished us with a press and types. Some useful little works have been already published. To carry on the objects of the Tract Society now formed, we only require Paper. You have many calls on your funds; but we feel persuaded you will endeavour to assist us notwithstanding, to the utmost of your power; at any rate, we shall have an interest in your prayers and best wishes, and the recollection of this will be like the shadow of a great rock, in a weary land, to the fatigued traveller.

I shall not enlarge further at present. As we have a Meeting and a Report half-yearly, to keep alive the spirit of exertion which has begun to manifest itself on this important subject, you will, I trust, soon hear from us again. We have abundant reason to work while our day lasts; for it is generally a very short day that is allowed to Missionaries. May the Great Head of the Church smile upon our exertions, and bless yours abundantly.

4. *From the Rev. W. C. Loveless, Secretary of the Madras Religious Tract Association.*

November 21st, 1822.

I SEND, by the packet which conveys this, our Fourth Annual Report, from which you will see the state of our Association. Although it is not doing so much as you may expect, and we most earnestly desire, yet we continue to labour, and, I trust, are extending our exertions. I hope the perusal of the Report will impart to your Society much pleasure. Every month's observation affords us additional conviction, that the distribution of Tracts is calculated to be eminently useful in India; and we trust our Association will become the humble instrument of contributing in some small degree to this good work.

Your Committee will sympathize with us in the mournful ravages which sickness and death have made in our little circle. These events are at all times most trying; but they are peculiarly so with us, where those who are both able and inclined to help are so few, that the entire weight of all the different Institutions

for doing good lies upon them. These occurrences have been much felt during the past year, and have tended greatly to retard our exertions. We need, in these distant regions, a large measure of divine grace, that we may "be stedfast and unmoveable, always abounding in the work of the Lord."

We greatly rejoice in the increasing prosperity and usefulness of your Society. The assistance you have afforded us has proved exceedingly useful; and a continued supply of Printing Paper, from time to time, as you may be able to afford, will most effectually aid the good cause, and be most thankfully received.

*5. From the Fourth Report of the Madras Religious Tract Association.*

THE distribution of Religious Tracts has been carried to an amazing extent in Europe; and in the East we not only behold a commencement of the same line of action, but have a prospect of its being a considerable means towards the conversion of India.

You will learn from the Depositary's account, that during the year there have been issued 2,736 English Tracts, 108 French, 2,001 Tamil, and 221 Gentoo. These have been circulated in the Presidency, and the villages near it; also in Chingleput, Pondicherry, Negapatam, Canjevaram, Chittoor, Vellore, Bangalore, Nundydroog, Bellary, and Hyderabad, as well as in South Travancore, Tinnevely, and Ceylon; also some have been sent on board of Ships in the Roads, for distribution among Sailors, and others. There have been issued, from the commencement of the Association to the present time, 40,487 Tracts; although it appears that 4,003 less have been issued this year than the last. The reason to which you are to ascribe the decrease of the issue of the present year, is not that your Committee have been unwilling to supply, or others unwilling to distribute; but that our stock of Tracts in the Native Languages has been, during most of the year, totally inadequate to meet the demand—a circumstance which, it is hoped, more recent measures will remedy.

The importance of our Association arises, as in this case may be seen, from the central nature of our situation, which enables us to communicate readily with the numerous parts of Southern India, and to assist, in various ways, the operation, of other Societies. You may feel it to be indeed an honour, to have become the rallying-point for the many zealous friends of truth, who think, with you, that the circulation of Tracts is an efficient means of promoting the holy cause.

Your Committee advert, with much satisfaction, to the various methods, in which Tracts are circulated. They have been borne to the chamber of sickness—they have been made to solicit the attention of the dying—they have been carried into the domestic circle, and, in a moment when they little expected it, the company of foolish triflers have been accosted in the language of serious address, and an evident impression has been made. And, although

it is desirable that we should assail the kingdom of darkness in an open and public manner, yet there is often also, in private society, a favourable opportunity for exertions of this nature. It will interest our friends to hear the particulars of an instance of this kind. "One evening, a few months ago, when I was in company with several vain and trifling females, I succeeded to turn their minds to spiritual things, and put a Tract into each of their hands. This unexpected circumstance raised their curiosity, and every one of them began to read her Tract, while I continued silent. After they had finished reading, they raised their heads, and looked at each other and me in a very solemn manner;—conviction appeared to have impressed their minds, from the conversation that ensued. Before I left them, they begged of me to supply them with more Tracts, which I did, and have reason to hope that that day's impression still continues."

It is an advantage to your Association, that it is connected with individuals who occasionally travel from place to place, through different parts of the country. They have received a supply of Tracts, the distribution of which has been by no means fruitless; and here, a body of evidence is furnished by our correspondents, from which we shall make only brief selections.—It is stated by one friend—I had given to a Teloogoo man, who came from the North, some time ago, the Teloogoo Tract on Regeneration. A few months after, he returned; shewed me the Tract, which I found much fingered and used; and begged for the large Book, meaning some part of the Teloogoo New Testament, which I gave him.

It is observed, in another communication, "Sometimes Tracts have been given to heathens, who read them but half through, and put them in a corner; yet these neglected little Books have found their way to others, who, after they perused them, watched for an opportunity to meet me; and when this opportunity offered, they came two or three miles, to the place where I was, and related the whole story. I have, at times, come to villages where the heathens would not even touch a Tract, supposing that it was a pollution; I have met them a year after, and they have requested the gift with apparent eagerness.

"It is not only the common people to whom these books have access; but they are in the hands of many Brahmins: I am sure they are read by many, and by some they are recommended; others, who have warned the people not to read them, have seen, to their mortification, that the people paid but little attention to their exhortations.

"When I returned from my last excursion, I found, especially at one place, the people pressing so much upon my palankeen, in order to receive Tracts, that it was several times nearly upset; and though I was engaged with them, from ten o'clock in the morning, until seven in the evening, there was no decrease of hearers, nor was the desire of reading the Tracts abated, as there were always new-comers, returning from the feast. I had the



pleasure to see many of them on my way, as I followed them, with their book in their hand, reading it to others while walking; several stopped my palankeen, to ask some explanation, until my bearers got tired and prevented them.

“ When I stayed in the School-house, at Kannipateor, a respectable-looking young man came to my palankeen, and said, ‘ I am very much ashamed that I refused, some time ago, to accept a book from you; after you had gone, I met with one of my friends, to whom you had given a book, which I took up and read; I have also read the other little books, and wish now to read a large book. After some conversation, I gave him the Tract on the Commandments. In the afternoon he came again, and offering me some fruit as a present, begged me to pardon him, that he came to ask another favour, for the book I had given him was not the one he wished to read. I shewed him the New Testament, and he replied, ‘ That is the very book I wish so much to read.’—This man, who at first refused to read a Tract, was now anxious to read the New Testament.”

You will be convinced, by these statements, that the friend of Christianity has not to force the Tracts upon the notice of the people; but that they are, in many cases, received with avidity. This disposition to read and enquire, we hail as the effect of divine operation.

Another friend thus describes a Missionary visit—“ The Tracts were carried by a young Native; he opened the parcel, and as soon as the people saw that the quantity was not sufficient for all who came expecting them, those who were nearest the young man, rushed upon him, and by main force took them away from him.”

“ A friend writes—“ A country-born lady, in R——, read a Tract I gave her, (*Alleine's Alarm*,) with great seriousness, which, together with what I have been able to say, proved such a blessing to her soul, that, a few nights ago, she put Sixty-five Rupees into my hands, saying, nearly these words, ‘ Sir, as long as I keep this money, (unlawfully detained,) I cannot expect to be happy in God, and I am grieved I have kept it so long;—take it, and distribute it as you may think proper, as the individuals to whom it belonged are now dead.”

Our correspondent at Bangalore writes:—Some hundreds of Tracts, in Canarese, Teloo goo, Malabar, and English, have been put into circulation at this place, and the adjacent villages. One young man, some time ago, informed me, that the perusal of a Tract I had given him, made a deep impression on his mind. He gave very pleasing evidence of a gracious change, some weeks before he was laid on the bed of affliction; and his departure from this world, I believe, to him was gain. One interesting young man, of good education, was first led to inquire, by reading a Tract in Malabar. He has laid aside the mark of caste for about three months, and is, I believe, kept back from making a public profession of faith in Christ, and obedience to him, merely in

consequence of the strict watch of his parents and friends. Others might be mentioned as hopeful characters, who first were brought to think seriously, by reading the Tracts or parts of the Scripture."

True zeal will never want an expedient, and as illustrative of this, your Committee quote the statement of a Member of the Association.—"One opportunity that offered for the disposing of Tracts, was a request made by a Society, in one of His Majesty's Regiments, to endeavour to procure them a few Books, to lend out among their comrades. I considered this as a favourable time to distribute Tracts; but, before I had procured the other Books required by them, it occurred to me, that Soldiers might think these valuable little works beneath their notice, and when they were put in their way, they might either lay them aside, or carelessly glance over them, and then they would be destroyed. A thought suggested itself, that if the attention of the men could be called, by something more alluring than a single Tract, it might secure a more careful reading, and the end the Society had in view, in distributing the Tracts, might be better answered. I therefore selected one copy of each Tract, and had the whole bound up in a neat Volume, which I gave to the Society, and have reason to believe, that many have read the whole who would never have read one by itself. A number of Tracts were distributed by me at the Mount; at first a few only were sent, but those were eagerly read, and requests made for more; I supplied their wants, as far as my stock would admit of, and when they had read copies of the several Tracts in the Society's Depository, I furnished them with other useful Books; the whole were received with much thankfulness."

Another mode may be mentioned, as certainly having a claim to novelty:—At Bangalore, a military gentleman has established a Book Shop, in the Bazar, and in this place Tracts are fixed up, pasted upon a board. "The plan," says our correspondent, "is simply this—an address, in large characters, 'My brethren, we are all sinners; hear what the word of God says!'—then a number of passages collected in proof of what is asserted. A question is written in large characters, 'Are you convinced that you are all sinners?—consider the awful sentence denounced against such!' a number of passages follow. The Tract is written on a large sheet of foolscap paper, and fixed up as we have stated."

It is worthy of being noticed, that there is an increasing demand for the publications of the Society, in every quarter. A communication from the North of Ceylon states, that "Many of the Tracts which we have received, at different times, from your Society, have been read, with much apparent interest, by the Natives of this district. We only lament, that we have not been able to obtain a larger supply. The want of printed Tracts has compelled us to procure them written on Ollas, of which many hundreds, of various kinds, have been distributed. We hope,

however, that some plan will be adopted, before long, to procure supplies of printed Tracts for this populous district."

Another respectable correspondent writes, "As there are a few European Invalids here, I should like much to have a supply of Tracts in English, for their use, and I have no doubt they would be thankfully received, there being no Church at this Station, from the paucity of the British residents. As our District has been considerably enlarged, I shall commit part of the Native Tracts to particular individuals, and direct them to give me a report of the manner in which they may have been received by their means. There are also several populous towns near us, in which are many European inhabitants, such as Vellore, Arcot, Cuddalore, Chittoor, &c.; so that if I had some English Tracts, I might be the means of distributing them usefully, by the co-operative assistance of individuals with whom I am acquainted, at each of those Stations.'

The last quotation your Committee have to make, is from the Northward.—"With respect to the distribution of Tracts in the English language, I have ever found the people among whom my lot is cast, ready to receive, diligent to read, and eager to possess Tracts of any description, but peculiarly those of an historic nature; narratives also are in continual request. During a late journey, to the distance of three hundred miles S. W. of Vizagapatam, I was engaged in distributing the Sacred Scriptures, (though I had but a small supply) and Tracts. Of the former I might have distributed hundreds, had I possessed them."

Your Committee having concluded this imperfect sketch of the occurrences of the past year, cannot omit to remind you, how much still remains to be accomplished. If in Britain, that Christian country, where these Institutions, and many others, have long been in vigorous operation, and where the general sentiments of society are uniformly more or less moulded to a Christian form—if there, it is still found indispensable that no effort be relaxed, how much more necessary, that we should not be "weary in well-doing," who are in the midst of a people "wholly given to idolatry." Cast your eye around upon India, and see how many zealous and ardent friends of religion wait for the Tracts which you may issue, and how many tribes yet remain unblessed.

#### 6. *From the Rev. Joseph Knight, Missionary in Ceylon.*

THE disposition of most of the people to receive Tracts is encouraging. Mr. Knight gives the following narrative of an excursion, in company of a friend, to Chavacherry, about twelve miles from Jaffna. (*See the Missionary Register.*)

AT Navacolley, hearing that some people were assembled to perform ceremonies at a small temple near at hand, we went to them, and met with a better reception than we expected. When

we arrived, the Brahmin was distributing consecrated ashes to smear on the face; but he afterwards went inside, and we saw no more of him. We obtained leave to enter the porch of the temple, and had a Tract read, which pointed out the folly of worshipping and trusting in idols, and made known a Saviour to them. One of them, who seemed a principal person, grew uneasy before it was finished: they listened, however, to the whole. Some explanatory remarks were also given; after which, according to their custom, they bid us go.

We distributed a few Tracts in this village. As the sun began to decline, we left for Chavacherry, where we were kindly received and hospitably entertained by Mr. Vanderlinden, a Dutchman, and magistrate of the place. There is, close by Mr. Vanderlinden's house, a large Bazar, where we had opportunities of speaking and distributing Tracts to large companies of people. Some disputed, and received no Tracts; among whom were the Moormen.

Early the next morning, we found great numbers in the Bazar. Tracts were read and explained to three separate companies; most of whom listened well, and afterward received Tracts. We went out several times in the course of the day, and always found a fresh supply of hearers. The desire manifested to receive Tracts, especially those which were printed, was very great; though, at first, the people seemed to be somewhat afraid of them. Some folded them up carefully in their clothes, to take them home. Others went and sat in the shade, to read them alone; and others were seen reading them to companies who could not read. On one occasion, after a quantity had been distributed, a shower came on; and the sight of several companies, who had gone to the sheds for shelter from the rains, reading Extracts from the Scriptures, and other Tracts, was very interesting. Some said that they had taken home the Tracts which they had received yesterday, and had carefully read them, and wanted a fresh supply. The plan adopted, was to get a company together to listen to the reading of a Tract, and to the comments which might be made on it; and then to give one to each person who could read it. Several, who could not read themselves, begged for Tracts for their children or relatives who could. I distributed, at this place, about 160 printed Tracts, which had been received from Madras.

We feel encouraged by our excursion, and pray that the Divine Blessing may rest on what we have done.

Mr. Knight and Dr. Scudder of the American Mission, had agreed to visit some of the Islands lying off the coast of the District. Mr. Knight's account of this visit will give some insight into the state of the people, and will shew with what diligence and patience the seed of the Word must be sown among them.

*May 27th, 1822.*—We met on the beach, about two miles beyond Batticotta. The channel, which we passed, was, I think,

more than two miles wide; but the water was so shallow as to be fordable.

Arriving at the Island (Carradive) we proceeded some way into the first Village, to the house of a Native, who is in office under Government. We spread our mats, and took up our lodging under a tree in his court; the house being too small to afford us accommodation. Several people came to see us, in the course of the day; to whom we spoke, and distributed Tracts. After getting refreshment, as the sun began to decline, we went round the village, taking different directions—calling on the people, distributing Tracts, and making known to them the Way of Salvation. I met with several interesting circumstances.

One scene, which proved very interesting, was a large School of fine promising boys. The Master had a neighbour with him: the interpreter and myself sat down on a mat with them; a Madras Tract, *On the New Birth*, was read to them, and explanatory remarks made: the two men listened attentively to what was said, expressing their assent when the subject pleased them. The boys begged hard to have a printed Tract each; and I left some with the Master, to give to those who should repeat their lessons best the next morning.

Going on, we found a travelling Mendicant from the coast. Though gaudily adorned with beads, he refused to take any Tract, pretending not to know how to read. We spoke to him plainly and faithfully, but it appeared to make no impression on him: he soon grew tired, and said he must get away to beg for his rice, and would stay and hear these things another time. While talking with him, a company of ten or twelve persons collected, to whom we made known the Way of Salvation. Going on further, we found a company of four men, one of whom had a fine intelligent countenance, seated on the sand: we stayed to speak to them, and to read a Tract: the questions which they asked, while they proved them to be men of reflection, shewed that they were rigid Heathens.

May 28.—Rising early this morning, we unitedly sought the Divine Blessing; and, after breakfast, went out again in different directions. I met with Dr. Scudder, by appointment, near the ruins of an old Parish Church—a striking monument of what was done, in former days, to propagate Christianity. We proceeded to the side of the Island opposite to that on which we landed; where, with some difficulty, we crossed a fine river, and took possession of an old uninhabited house on the opposite bank. Here we spread our mats, and remained quiet till the heat of the day was over; when, as before, we went out to seek for opportunities of doing good, each taking a different course.

We here found an extensive population, chiefly Roman Catholics, who, with some exceptions, listened to our instructions, and received Tracts, especially such as were printed, with eagerness. We distributed portions of the Scriptures among them; as the Sermon on the Mount, the Discourses of the Saviour, &c. printed at

Colombo. One man, who refused to take any Tract, was overheard to say, that the time of Antichrist was very near: some others, who appeared to be chief men, refused to accept of Tracts, and looked very shy upon us; probably from feelings of prejudice, which the Priests may have instilled into them: one man said, that the Priests would be angry if they received our Tracts, but he afterward took one: we found one written Tract which we had given, torn up, and thrown down by the road side. On the whole, however, the prospect here, with regard to the distribution of the Scriptures, seems very encouraging; and we cannot but regret, that we have not copies of the Word of God, in greater plenty, to distribute among the people. How soon the door of usefulness may be closed, by the influence of the Priests, we know not; but we trust that the eyes of the people will first be opened to discover the difference between truth and error, and then opposition will but tend to forward the cause of truth. This appears to be one of the most flourishing Roman-Catholic districts which I have seen.

*May 29th.*—Hearing of a good opportunity of going to another Island, a few miles distant, which we supposed had not been visited by the Gospel for many years, we proceeded thither.

We found very few houses; and the inhabitants, for the most part, very ignorant. One old man, more intelligent than the rest, had learned a Christian Catechism and other Christian Lessons in his youth, under the Dutch, some part of which he repeated: he said he was more than a hundred years of age. We told all whom we saw, of the Way of Salvation by Christ, and gave Tracts to all who could read.

In the afternoon went to another village, and distributed Tracts and gave instructions to those whom we saw in the way.

*May 30th.*—We left, this morning, about eight o'clock, and proceeded to another village, where a large company of people was soon collected, to whom the Interpreter read a Tract, and explained it at large. Most of them, I believe, were Roman Catholics: there was no disposition manifested to dispute with us: all who could read readily received Tracts. Having appointed a place for meeting in another village, we now separated, and took different routes, conversing with the people and distributing Tracts as we went along. Most of the people whom I met were Heathens, and some of them not the most sociable: some asked for proof that Christ came into the world, and that the Christian Religion was true; and, as they will not enter into our course of reasoning, it is not easy to prove these things to *their* satisfaction: after referring to the purity of the Christian Religion, (of which they have had but few specimens—most of the Christians whom they have formerly known having disgraced the Christian name by their immoral lives,) and the tendency of the Holy Scriptures, I thought it better to speak of the evidence which the true Christian has in his own breast.

The appointed village was further than I expected; and I was, in consequence, much exposed to a burning sun.

I have been much engaged in the distribution of Tracts, both written and printed. With the printed I have been furnished, chiefly, by the Madras Corresponding Committee; but the number which I have been able to obtain being inadequate to the demand, I have gladly trodden in the steps of my American Brethren here, in procuring and circulating Tracts written on Ollahs: these are not so acceptable to the people generally, as the printed Tracts; nor is their curiosity so much excited by them.

7. *From a Missionary at Sumatra.*

I WAS induced to leave Marlborough in a small boat, because it afforded me an opportunity of making a coasting voyage, and distributing Tracts at the small ports, all along the coast, from Indrapora Point northwards. I accordingly took with me about 200 copies of four Tracts, lately published at Bencoolen, besides many Gospels and Hymn Books. The winds did not permit me to touch at so many places, as I at first intended; but when I reached Nattal, on the 19th, I had but 10 Tracts left, which I distributed in the Bazaar on the following Sabbath, and could prudently have given away a hundred, had I possessed them. I was rejoiced to find that they were generally understood, and read with more ease by the Malays than their own books. They were much pleased to obtain them, and seemed surprised at our liberality in *giving* away such good books. Those Malays who have the ability, are commonly fond of reading, and have a great reverence for whatever is met with in a book; and the ability to read is much more general than has been usually supposed. This is a very favourable circumstance; for, as we have a printing press, and a person in every respect qualified for writing Tracts, there appears no insuperable barrier to prevent a very wide diffusion of the knowledge of divine truth in this country.

I am fully of opinion that, among all nations not accustomed to books, the distribution of small Tracts, written in an easy style, or of single Gospels, is much more likely to do good than that of larger works. This opinion is strengthened by the experience and observation of every day. The Natives often despair of getting through a large book, and so never begin: or, if they read in it at all, it is merely a passage here and there, and they never attain a connected idea of its contents; whereas, a small Tract, bringing before them one interesting subject, is read repeatedly with pleasure and profit.

*In another communication the Missionaries state:—*

There is a wide field for the distribution of books in Sumatra. The inhabitants of the west coast, from north to south, are glad to receive them. Sir Stamford Raffles has sent a parcel of our Tracts to each district under his government, with directions to the resident Native Chief to have them distributed.

8. *From the Rev. J. Humphreys and the Rev. D. Collic, Missionaries at Malacca.*

*Anglo-Chinese College, Malacca, May 18th, 1823.*

FROM the latter end of 1819 up to the present date, 102,150 Tracts have been printed here, at the expense of the Religious Tract Society, in the Chinese language, and in Malay, 3,500 ; making a total of 105,650 Tracts.

*The Chinese are—*

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| 1. A Tract on Affliction.                       | 13. An Exposition of the Lord's Prayer.                                |
| 2. Dialogues between a Christian and a Heathen. | 14. The Golden Rule.   |
| 3. On Idolatry.                                 | 15. On the Evils of Gambling.  |
| 4. The Life of Christ.                          | 16. Twelve Short Sermons.  |
| 5. On the Redemption of the World.              | 17. Sacred History.  |
| 6. Christian Catechisms.                        | 18. The Three Pearls, viz: The Missionary, Tract, and Bible Societies. |
| 7. Old Testament History.                       | 19. Short Sermons.   |
| 8. Essays on Religious Subjects.                | 20. Miscellaneous Exhortations.  |
| 9. Tour of the World.                           | 21. On Death.  |
| 10. A Farewell Address.                         | 22. To Candidates for Baptism.   |
| 11. On the Strait Gate.                         | 23. A Chinese Hymn Book.   |
| 12. On the Sin of Lying.                        |  |

*The Malay.*

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|-------------------------------|-----------------------------|
| 1. A Christian Catechism.     | 3. A Tract on the Judgment. |
| 2. On the Fourth Commandment. | 4. A Sermon.                |

A more particular account of some of the earliest of these Tracts may be seen in "Dr. Milne's Retrospect of the Chinese Mission."

We have distributed 87,650, and have now 18,000 remaining, but they will soon leave us, as we have to supply all the Stations around; we send to them as often as we have opportunity. Mr. Milton, of Singapore, regularly visits all the Chinese Junks which touch at that Port, and distributes Tracts and portions of the Scriptures. In this place we take every opportunity of distributing Tracts ourselves.

In April last, we spent a most interesting day in the service of your Society. The Chinese have an annual feast in honour of their deceased relatives, called the *Sing Ming*. They are most scrupulous in performing what they consider their duty on that day; nothing but ill health prevents them from visiting the tombs of their ancestors, and there preparing a feast, which they invite their friends to partake; supposing that it is gratifying to their deceased relatives, and that their spirits participate in the enjoyment.

There is, in the neighbourhood of Malacca, a hill about three miles in circumference, completely covered with the tombs



of Chinese. On the morning of the day already referred to, thousands of Chinese were seen flocking to this place from every quarter.

At an early hour we left our home, taking with us between three and four thousand Tracts and portions of the Scriptures. As soon as we arrived at the place we commenced our work, by giving Tracts to all who could read, and were willing to receive them, and we have the satisfaction to say, that we did not meet with a single individual who refused to take a Tract. After we had traversed the hill in every direction, we had still some hundreds remaining; and as there was a large temple, full of worshippers, near at hand, we determined to try if we could not dispose of them there. Accordingly we went to the entrance, and as soon as we were seen by those within, a polite message was sent to us from the chief person present, begging us to walk in and take some refreshment. We entered with Tracts under our arms, and again resumed our work; we presented the person who had the principal management of the festival with a book, which he politely received, and then we gave Tracts to those around us, until we had not a single copy left.

It affords us much pleasure to add, that we were assisted in distributing these little messengers of peace, by the Chinese youths studying in the Anglo-Chinese College.

We beg to present to the Committee of the Religious Tract Society our grateful acknowledgments, for their kindness in aiding us in the diffusion of Christian knowledge in these parts. Your additional grant of £100. will soon be drawn for.\*

#### 9. *Extract of a Letter from a Missionary at Surat.*

IN reference to the Native Services, Mr. F—— makes an observation well deserving attention. Of one assembly of Natives he says, “I read the account of Christ’s incarnation; his miracles, and great patience under sufferings and death. When they heard of his sufferings and death, as an atonement for the sins of men, they appeared affected; indeed, I observe that the subject generally makes them feel. The absolute necessity of an atonement for sin ought never to be lost sight of in the preaching of a Missionary; and it ought also to be a prominent part in every Tract published for distribution among the heathen. I find that this subject is talked over among the Natives who read our books and hear our instructions.

\* A bill for this amount has since been paid; and since the receipt of this letter, the Committee have voted a further sum of £200. trusting that the liberality of the Christian public will enable them to continue to assist this important work.

No. II.  
A F R I C A.

1. *From the Rev. Dr. G. Thom.*

*Caledon, Cape of Good Hope, January 12th, 1823.*

YOU will be anxious to know the Tracts were received at the Cape Verd Islands. The black Priest at Port Praya received the EPISTLE OF ST. PETER with apparent pleasure, and promised to introduce it into his Schools. None of the children had printed books, but only old letters, or scraps of writings; by the assistance of the priest, many of them, however, could read and write. Education, even with such means, is far more general than we could expect; and *numbers* of the lowest class of the black population *can read*. The second visit we made on shore, when it was found that we had Tracts, was yet more interesting. Many came and asked us for the Tracts by name. The sexton of the chapel particularly wished for "COVEY," which one of his friends had received the day before, and had read it to several of his neighbours in his own house. On Sunday, which is the market day, many of the EPISTLE OF ST. PETER were distributed among the country people; and I was much surprised to find many slaves and others, who could read the Tracts. A venerable black man from the interior, whose hoary head shewed his great age, an owner of several slaves, expressed much gratitude for half a dozen which I gave him. Several of the Soldiers were seen by us reading them aloud to their comrades; and some of our party gave the prisoners in the Gaol a few through the window, and they were afterwards seen carefully perusing them.

I left a parcel with a friend, to be sent to the other side of the Island, where the Bishop resides, and where there is a Seminary for supplying the Island with Native Priests. A few were given also to the master of a brig, who trades among the Islands.

I think some thousands might have been distributed with great success among the Islands. Our friends in the United States have certainly the best opportunity for supplying them, as the chief supplies for the Cape Verd Islands came from America. The population, according to the last returns, is 72,000 souls. When I was at St. Iago, in 1812, no freedom was given for importing books; the case is now far different.

When we were in Port Praya Bay, two French Ships of War were at anchor. The French Tracts I gave to a Surgeon, and the Commander of one of them, who engaged to distribute them among the Sailors.

Soon after my arrival at the Cape, I received from Holland several thousand Tracts, printed by the Tract Society of the Moravian Settlement at Zeist, and by the Netherlands Missionary Society at Rotterdam. This parcel of Tracts I partly purchased when in Holland, through the benevolence of a friend, who gave me Ten Pounds sterling for that purpose, and they were partly

granted by the Societies, for this Colony. It was a very seasonable supply, the variety being great, and nearly all new to the Colonists here. The matter of them is also in general very excellent, and would enrich any other Society, if translated. Several are from the English, but the Ziest Tracts are either, I believe, original, or from the German. Most of these are now in circulation through the Colony; and we look for the blessing of God to give them effect.

## 2. *Extract of a Letter from a Minister at Sierra Leone.*

LAST night I distributed some Tracts in the Evening Schools; they were received with thankfulness. The Teachers had some difficulty in keeping their Scholars to their lessons, as they were so eager to read the Tracts, that they could not wait till they got home.

Tracts in the form of Dialogues are of great use. One man visiting another found a Tract, THE SWEARER'S PRAYER, and read it; after which, he begged the loan of it for only one night, in order that he might go to another place, to read it to one who was a Swearer. I heard of it, and furnished him with the same Tract, and several others, which he received with gratitude.

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## No. III.

### NEW SOUTH WALES.

*Extract of a Letter from the Rev. William Cowper, Senior Assistant Chaplain to the Colony of New South Wales, and Secretary to the Religious Tract Society of that Colony.*

*Sydney, August 14th, 1823.*

YESTERDAY, at the suggestion of His Excellency Sir Thomas Brisbane, our Governor, a Meeting was holden for the purpose of taking into consideration the expediency and practicability of instituting a *Religious Tract Society*, for the benefit of these Colonies, when it was concluded in the affirmative, and suitable Resolutions were accordingly then proposed and adopted.

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## No. IV.

### A M E R I C A.

1. *From the Ninth Annual Report of the American (formerly the New England) Tract Society.*

THE first important measure adopted by the Committee after their Annual Meeting, was the appointment of an Agent, whose whole time and attention should be devoted to the objects

of the Society.\* By the blessing of God, its concerns had become so numerous and extensive, that this measure appeared to the Committee to be essential to its increasing prosperity. *His principal objects have been to disseminate information concerning the Society, to increase the number of its Members, form Auxiliary Societies, obtain donations for establishing Depositories, and furnishing Tracts for circulation throughout the country, and, as Providence shall open the way, throughout the world.* He has prepared thirteen important communications, which have been published in the *Boston Recorder*. Several of them have been copied into other papers, and thus had an extensive circulation through the country. He has addressed several hundred persons by letter, and communicated much important information on the subject of Tracts. He has personally visited 128 towns and parishes. He has been uniformly received with great kindness; and the Lord has caused the object of his mission to be viewed with peculiar favor. He has found that nothing is wanting but information respecting the Society, to engage the hearts of Christians strongly in its favor. In many cases, the Spirit of the Lord has gone before him, and, by applying truth to the heart, prepared the way for his success.

On meeting a man in ———, and asking him if he would subscribe, he answered, with strong emotion, "Yes, I will; for one of those Tracts has saved me from ruin." And in almost all cases, after explaining the object, he has found persons ready to assist.

The Agent has been present, and assisted at the formation of Twenty-four Auxiliaries. These Societies pay one third of their receipts to the Parent Society; and, with the other two-thirds, procure Tracts for their own use, and for gratuitous distribution. In this way, their own wants will be supplied, a great quantity of Tracts put into circulation, and at the same time, substantial aid be afforded to the Society.

The Committee would notice one or two interesting facts, connected with donations which he has received.

An aged and venerable Judge, who has been for many years on the bench of one of our Probate Courts, and a distinguished benefactor of the fatherless, remarked, that he found no difficulty in taking care of their property; but he wished that something might be done for their *souls*. "The law," said he, "points out the reciprocal *civil* duties of Guardians and Wards; but they need something to point out, more explicitly, their reciprocal *moral* and *religious* duties. And he has engaged to give 100 Dollars, to print a Tract for the spiritual benefit of *Guardians* and *Wards*. This Tract is designed to point out the reciprocal moral and religious duties of each; and is to be such as may be distributed

\* It is a singular fact, that while the intelligence of this measure was on its way to this country, the Religious Tract Society had resolved upon the appointment of a similar Agent. They had felt still more strongly the necessity of such a measure, and they would hope it may be equally successful.

with great advantage, by Judges and Registers of Probate, to all Guardians and Wards, throughout the country. And when we look abroad, amidst the ravages of death, among Ten Millions of people, over this widely extended country; and see the large and increasing number of fatherless, and, in many cases, motherless children, whose property is indeed, in some measure protected by the laws, but whose souls are in the utmost danger of being neglected; we cannot but admire that Christian philanthropy, which, while it officially endeavours with fidelity, to secure for the widow and fatherless "the meat that perisheth," operates with still greater watchfulness and ardour, to secure for them also "that meat which endureth unto eternal life."

The whole number of Tracts published the last year, is 470,000.

The Committee have also, during the past year, established fourteen new Depositories; making the whole number, now belonging to the Society, ninety-two. Around these Depositories are numerous Tract Societies, and individuals, who purchase the Tracts; and thus they are extended through the surrounding country.

A gentleman from Pennsylvania writes, "We wish a Depository of Tracts to be established in this place. We have formed a Tract Society; and the principal reason why there are not more Tract Societies among us, is the *great difficulty* of obtaining Tracts." This difficulty, which is felt and deplored by many, in all parts of the country, cannot be removed, but by establishing Depositories where they are needed, and furnishing them with a constant supply. But, in order to do this, the Society must have *greater funds*.

Over a vast portion of the country, and that the most destitute of moral and religious instruction, we have at present no Depositories, and Religious Tracts are almost entirely unknown.

To supply that part of the country which lies east of the Mississippi River, South of Maryland, and West of Pennsylvania, we need, in addition to those we now have, more than 100 Depositories. Supposing each Depository should supply with Tracts 2,500 square miles, containing 30,000 inhabitants, we need, in addition to those which are already established, Twenty Depositories in Virginia, Fifteen in North Carolina, Nine in South Carolina, Nine in Georgia, Twelve in Ohio, Sixteen in Kentucky, Thirteen in Tennessee, Five in Indiana, Three in Alabama, One in Mississippi, and Two in Illinois. In Virginia alone, is a portion of country of more than 40,000 square miles, containing an extensive population, in which there is no Depository. Farther south is another district, of more than 200,000 square miles, containing nearly a million of souls, exceedingly destitute of the means of grace, and needing, according to the above estimate, Thirty Depositories, in which there is not one. The state of Kentucky, which needs Seventeen, has but One. In Ohio is a tract of country of 30,000 square miles, embracing the whole of the Connecticut

Reserve, in which there is not one. In the whole States of Indiana and Illinois, containing a population of more than 200,000 souls, deplorably destitute of the means of grace, there is no Depository; and but one in all the country west of the Mississippi River. And yet, from numerous parts of these destitute regions, there are pressing calls for Tracts.

A gentleman from Georgia writes, "My business is to request that a Tract Depository may be established at Savannah. Much may be done, in this desolate region, with Religious Tracts; but there is great difficulty in *obtaining* them. Did you know the wants of the destitute, in this State, you would make every exertion to put something into their hands, which they may read with profit."

A gentleman from Louisiana writes—"Multitudes here are utterly ignorant of the Gospel. A vast field is opening for the distribution of Tracts in English, Spanish, and French. An internal communication is opened with Mexico; and Millions of Tracts might be distributed, in that country, to great advantage."

To meet these, and the numerous other calls for Tracts, the Society *must* have GREATER FUNDS.

A gentleman from Canada, who has repeatedly applied to the Committee for Tracts, states, that could they be obtained, they might be circulated extensively, and with the prospect of immense advantage. Three persons, he states, in one family, notorious for their profaneness, have not only been outwardly reformed, but appear now to be truly devoted to God, in consequence of reading THE SWEARER'S PRAYER.

Another gentleman, who resides near the borders of Mexico, and can have almost constant communication with its inhabitants, states that the way is opened for an immediate introduction of Tracts into that country; and that, could they be obtained, Millions might be distributed, with the greatest prospect of success.

A respectable Merchant in Brazil, applied to the Committee for Tracts, offering to take charge of them himself; and stated, that by means of merchants with whom he was acquainted, he could circulate them very extensively in that country. He also wished for Testaments, in Portuguese and Spanish, which, he said, might be distributed, and be exceedingly useful.

A gentleman who has resided, a number of years, at Valparaiso, and is well acquainted with the country, states that Missionaries may travel without difficulty from Buenos Ayres to Chili, and distribute to advantage, great numbers of Religious Tracts.

A young man, commissioned by the American Board, who is soon to enter upon an exploring mission through South America, applied to the Committee for Spanish Tracts; and it was a source of deep regret, that they were not able to supply him. They expressed to him, however, the hope, and the confidence, that when his application should be generally known, means would be provided for a supply.

Nor is the want of Tracts confined to this Continent;—immense fields are opening for their distribution in every part of the globe.

A Missionary in Ceylon writes—"We visit from two to eight families in a day. Sometimes we take long journeys, and are out six or eight days, taking with us some of the boys from the schools; at such times, particularly, we feel the need of *Tracts*. Passing through villages where the Gospel was never before heard, we find hundreds who can, and who *would* read, had we Books or Tracts to give them; but, alas, we have none!—No Bible, no Tract, to show the poor heathen how to flee from the wrath to come! The only Tracts which we have ever had, have been written upon the Olla, (the leaf of a plant,) and procured, of course, at a great expense. Perhaps, in all our missions, we have distributed 200, obtained in that way. O that we could get a supply printed! Into how many villages could the Gospel be sent, by means of Tracts! How many souls, by a *single Tract*, might be saved from endless misery!

And shall the Christian Missionary, who has left his father's home—his native land, and gone 13,000 miles to tell the dying heathen of a Saviour, and point them to the lamb of God, go from village to village, through the wide-spreading desolation—find hundreds and thousands who have never heard the Gospel, who *can*, and who *would* read, if they could get a Bible or a *Tract*, and yet have none to give them?—Shall he be left to cry, in the ears of a thousand churches abounding with wealth, "Alas, we have none to give them;—no Bible, no Tract, to show the poor heathen how to flee from the wrath to come?"—Shall it be told, in the ears of all Christendom, that after years of toil and labour, the only Tracts which they (the American Missionaries) have ever had, were written upon the Olla, and procured at a great expense; and that the whole Mission had not been able to obtain for circulation more than Two Hundred?—And shall they still remain destitute, to cry, "O that we could get a supply printed! Into how many villages could the Gospel be sent by Tracts? How many souls, by a single Tract, might be saved from endless misery?"—and yet cry in vain? Let Christendom answer.

Six years ago, a heathen youth, for the first time, obtained a New Testament. In reading it, the Holy Spirit enlightened his mind, and he was brought to that knowledge of Jesus Christ, which is "life eternal." Of his own accord, and unknown to any Christian friend, he began to preach the Gospel, and publish to his countrymen the glad tidings of salvation. A few months ago he became acquainted with Christian Missionaries, and found, to his astonishment, that they were *disciples of Jesus*. He is now with them, studying the Bible, and labouring among the people; He has become a member of the church, and gives, say the Missionaries, "satisfactory evidence of love to God, and love to man." Who can estimate the good which may result from furnishing the heathen with a single Bible, or a single Tract? And who can

forbear, when he sees how easily, and with what numbers, he may furnish them?

To be convinced that Tracts are the means of infinite blessings we need only look at *facts*, passing under our own observation.

A man, from an adjoining State, was passing with a drove of cattle, through a town in this State, on the Sabbath; a little Tract was given to him, inculcating the duty of remembering the Sabbath day, and keeping it holy. He determined that he would not read it, though he did not throw it away; but when out of sight, he felt a curiosity to see what it contained, and began to read it. He soon began to feel the guilt and danger of profaning the Sabbath; and said to his companion, "Let us stop till the Sabbath is over." His companion refused. "Well," said he, "you may go on; but I shall stop." They both put up till the close of the Sabbath; but the man still felt the burden of a "wounded spirit," and he found no relief, till, as he hopes, he found it in Christ. He is now apparently devoted to God, and traces his first serious impressions to that little Tract.

A benevolent individual in —, put a sum of money into the hands of his Minister, to purchase Religious Tracts for gratuitous distribution; he purchased a number, and among them was **A PERSUASIVE TO PUBLIC WORSHIP**. It fell into the hands of a careless man, who carried it in his pocket, to a neighbouring town, where it fell into the hands of a pious woman, who sent it to an acquaintance of hers who neglected public worship. He read it, and became alarmed at his condition; he immediately began to attend upon the preaching of the Gospel; and to hear with anxious concern; and there is reason to believe, that he is now heartily devoted to God.

As a young man, in a neighbouring State, was about to set out on a voyage, a pious friend put into his trunk a parcel of Tracts. While at sea, curiosity led him to examine this little bundle; on opening it, his eye fastened on **THE YOUNG COTTAGER**. It arrested his attention, and he read it through; and there is reason to hope, that it has left an impression on his mind which will *never* be effaced. He separated from his companions, and spent much of his time in reading, meditation, and prayer. He continued this course until his return; when he found that his relish for former pleasures was gone, and he was led to say, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." He has since made a public profession of religion, and relates with humility and gratitude, the kindness of God, in causing that little Tract to be put into his trunk.

**THE YOUNG COTTAGER** is an authentic narrative, written by the Rev. Legh Richmond, and has repeatedly been blessed to the salvation of men.

A copy of it was handed, by a little child, to a young lady in this country. As she read it, an involuntary tear started from her eye, and offended with herself for being overcome by a Tract, she



threw it down, and resolved to have nothing more to do with it; but she could not rest, and took it up again. She was again affected even to tears, and angrily threw it down; but she could not rest then; she took it up again, and at length read it through, and an impression was made upon her mind, which there is reason to believe will be eternal. "What," said she, "can this poor cottager so bewail her sins; and I, who am tenfold more guilty, feel no relentings?" Days and weeks of anguish, on account of her sins, passed away, and she wandered in darkness, and saw no light; but at length a ray from the Sun of righteousness broke in upon her, and she was brought out of darkness into marvellous light. For years she has been engaged in seeking out the poor and destitute, and distributing among them Bibles and Religious Tracts; instructing them in Sabbath Schools, and exciting her acquaintance to greater and more systematical efforts for the salvation of men.

The Tract intitled *SIXTEEN SHORT SERMONS*, was given by an aged lady in this State, to a youth. He read till he came to the third sermon, which is from this text, "All have sinned, and come short of the glory of God." This appeared to be for *him*; he felt that he had sinned, and, in a thousand instances, come short of the glory of God. He became deeply distressed; began from that time to search the Scriptures daily, and to seek the salvation of his soul. In a few months he obtained, as he hopes, joy and peace in believing in Jesus. He was admitted a member of the visible church; has since been preparing for the ministry, and is now about to enter upon its sacred duties.

Four other cases of hopeful conversion, and indirectly several more, are already known to the Committee, and appear to have been connected with the reading of only five copies of the last mentioned Tract.

Let the increase of Tracts go forward for Twenty Years to come, as it has done for Ten Years past, and there will be Hundreds of Millions in circulation; and who shall sum up the amount of the influence of all these upon the souls of men?

*From a Gentleman at Cuyahoga County, Ohio.*

SINCE reading the statement in some of the late numbers of the *Boston Recorder*, I have endeavoured to form an Auxiliary Tract Society in this town. There is no settled Minister in the County, and we seldom have an opportunity to hear preaching. Those little *preachers*, which the American Tract Society is sending forth, might, by the blessing of heaven, do great good among us; *but the nearest Depository is two hundred miles from this place*, so that we have no opportunity to purchase them. I would cheerfully take charge of a Depository, if one could be established here; and make remittances to you, free from expense, as often as you shall direct.

*From a Young Clergyman.*

WHILE travelling in Tennessee, I staid for a night at the house of ———, where I met with Miss C—— of W——, an intelligent young lady, who appeared deeply to lament the ignorance and want of Christian enterprise which prevailed around her. “*I wish,*” said she, “*that some of your Eastern ladies would come among us, and tell us how to form Tract Societies and other associations for doing good.*” I remarked that the process was very simple, and at her request, immediately drew up a short form of a Constitution for a Tract Society, which she promised to bring forward among the ladies in W——. I soon afterwards learned with pleasure, that Twenty Dollars had been sent from W—— to the Depository, for the purchase of Tracts.

*Extract of a Letter from a Missionary in Illinois.*

THE account of the Ministers of the Presbyterian and Congregational denominations in this State, can be given in few words; the history is short and affecting. Settled Ministers, and Pastors of Churches, there are *none*. In all the State of Illinois, there is not a settled Minister, having a pastoral charge, of any denomination; and, as to Missionaries, save the occasional visits of Brother S——, from his field in Missouri, *I alone am left to tell you*. The population, which in 1820, was 55,000, is rapidly increasing: its character is now forming; and it rests, in a great measure, with our brethren, who have it in their power to send Bibles and Ministers and Tracts, to say what this character shall be.

*Extract of a Letter one of the Missionaries employed by the Connecticut Missionary Society.*

*Lexington, Kentucky, March 2d, 1823.*

A Person who has not visited the Western and Southern divisions of our country, has no just conception how much good may be effected, in our destitute settlements, by Tracts. They reach individuals who would otherwise receive no religious instruction; they become subjects of conversation and reflection; and, by thus preparing the way, contribute much to the success of Missionary labors.

In most of the destitute settlements, are found some pious and intelligent men, who would take a pleasure in perusing and circulating Tracts. You will permit me to mention one instance of individual exertion, and the salutary effects produced by it.

When in Alabama, last spring, I became acquainted with a pious and intelligent planter, who came originally from Virginia, and settled in the County of Morgan. His feelings were highly excited on viewing the immorality of the country. Many of the inhabitants, and especially those that lived in the Ranges, and near the mountain, were idle and dissolute; they paid no respect to religion, and regarded the Sabbath merely as a holiday. He revolved

in his mind various methods of effecting their moral improvement, and at length fixed on the distribution of Tracts. He sent immediately to Knoxville in Tennessee, (for none could be obtained nearer,) and procured a considerable number; and distributed them not only among his neighbours, but in the remote parts of the country.

The consequences were happy beyond what he anticipated. A change in the conduct of many was soon visible; they were led to respect religion and its institutions; and instead of spending the Sabbath in idleness, or amusement, or vice, they might frequently be seen in little groupes, on that sacred day, reading the Tracts, or listening to some one of their circle, as he read to the others, seated around him in attentive silence.

In all the States west of the Alleghany Mountains, excepting Ohio, I know of *only five* Depositories.

*Extract of a Letter from a Cherokee, converted to the Christian Religion, by the instrumentality of the Mission School, at Brainerd.*

*Andover, Massachusetts, June 5th, 1823.*

LIVING facts testify, that Religious Tracts are of immense utility. They, as well as the Bible, are the harbingers of light and life; many have already felt their happy influence, and will have lasting occasion to praise God for the perusal of them; they have silently crept into courts and palaces, and even to huts and wigwams they have gone, to expostulate with the sons and daughters of poverty and affliction: by them, the desponding saint has been comforted, and the impious have been warned to "flee from the wrath to come."

In the Western parts of the United States, a great proportion of the inhabitants are awfully corrupt in their morals; whether white, red, or black, they seem to be subject to the same moral disease, that is, "There is no fear of God before their eyes." Oh, the state of the dying thousands in Arkansas, Mississippi, and Missouri! Vast numbers of them have never yet heard of a Saviour's love; and without any of the consolations of the Gospel, they are pressing into the region of gloom and death. Haste then, Dear Sir; let these winged messengers of heaven fly westward. You can hardly imagine the happy results that would follow from their extensive circulation. The more you send, the better.

## NO. V.

## EUROPE.

### 1. *Extract of a Letter from the Rev. Dr. Henderson.*

*St. Petersburg, April 14-26th, 1823.*

I REQUEST you will convey to the Committee of the Religious Tract Society, my thanks for their putting it in my power to assist

them in their efforts to spread Divine Truth, and direct the attention of our perishing fellow-men, to the vast concerns of that eternity towards which we are all rapidly approaching. Of the powerful efficiency of these silent monitors, in arousing the hardened conscience, fixing the arrows of poignant conviction in the guilty mind, awaking a tender solicitude about the favors of Jehovah, and imparting the saving knowledge of the glorious and everlasting righteousness of the Son of God, it is impossible for any one to entertain a doubt, who has engaged in the distribution of evangelical Tracts, with fervent effectual prayer, and an anxious watchfulness for the springing up of the seed that he has sown in hope. Many thousands, who formerly lived in a state of total apathy, as to their eternal interests, and who excluded themselves from the ordinary means of grace, have been visited by the mercy of God, through the medium of these brief but appropriate compositions; while others, who enjoyed every advantage, but remained callous and unimpressed under such advantages as, to human estimation, were the most likely to produce "newness of life," have been irresistibly struck with the exhibition of truth in its simplest form; thus proving, that the plain and unadorned Gospel of our Redeemer is still able to put to foolishness the wisdom of this world, and is mighty, through divine energy, to demolish every fortification that can be raised in the human mind, to oppose the progress of the kingdom of God.

I believe you will agree with me, that few more promising opportunities can be presented, than those we enjoy of distributing Tracts among Seamen. The time, which often hangs so heavily upon their hands when at sea, and the numerous calls they have to be prepared to meet their God, render it an object of no ordinary importance, to furnish them with the means of filling up with profit the passing hour, and becoming acquainted with the only Pilot that can teach them how to weather the storm, and guide their shattered sea-tost bark, into the haven of everlasting rest. I hope to have many such opportunities again, this summer, in Cronstadt harbour. May the seed we sow be watered from on high! and may the bread we thus *cast on the waters*, be found again after many days!

I am sure it will give the Committee pleasure to learn, that the distribution of Tracts goes forward here to a very great extent, especially among the Finns, who come into town in crowds, both men and women, for the express purpose of receiving them. So extremely eager are they to peruse them, that they read them as they return through the streets, on their way home. At present, our stock is nearly exhausted; and I have just addressed a letter to His Grace the Archbishop of Finland; requesting he will use his influence with the Committee of the Finnish Tract Society, to obtain for us 500 copies of each of these Tracts, that we may proceed in our labor of love. I am not aware whether you formed an acquaintance with J—— V——, Esq. when he was in London last year. He is forward in this, as indeed he is in every good work, and has often the pleasure of seeing his court almost filled with

Finnish peasants, some of whom insist upon his receiving turnips and other vegetables, as an acknowledgment for the valuable books they receive from him.

3. *From a Correspondent concerned in the Fisheries.*

I KNOW it will give you pleasure to hear, that the Swedish Tracts, with which you kindly furnished me, when I left England last year, were most gratefully received by the poor Swedish Fishermen; indeed, so eager were the people to obtain them, that had I possessed as many thousands as I had hundreds, (about 400,) I have reason to believe they would all have been eagerly sought after.

Soon after my arrival in that country, I gave two or three to the family under whose roof I lodged. A few days afterwards, having during the interim, purchased of the poor fishermen the produce of their labours, on going towards my lodgings, I observed a number of persons, I suppose at least a hundred, waiting my arrival. I concluded that they wanted their money for the fish I had purchased; but, to my surprise, found *that* was not the errand of one among the number. They had heard, that I had Tracts to give away, and all pressed round me, begging they might have a little book; and this they did as earnestly as a hungry man would solicit for a piece of bread.

As I had nearly three hundred men in my employ at another port, and wished to distribute the Tracts as widely as possible, I could not give one to each individual; but let them have as many as I could spare, and recommended them to read the Tracts themselves, and then lend them to their neighbours.

As they were all gratefully received, I felt a desire to ascertain, if possible, the use they made of them. Accordingly I went, in the evenings, from house to house, where I was truly gratified to find some employed in silently reading them; and, in many cases, whole families assembled together, and one person engaged in reading them aloud to the rest.

After I had distributed all my stock, a poor countryman one day entreated I would give him a Tract; of course I was obliged to refuse his request. I told him I was sorry I had none left; but that I only brought a few for the poor *fishermen*, with whom I was more immediately connected. "Sir," said he, "do you think that a *landsman* has not an immortal soul, that needs instruction, as well as a fisherman?" I promised, the next time I visited Sweden, I would endeavour to supply him and his fellow-landsmen.

I am now about to sail again to that land; there is much ignorance; may I request a fresh supply of Tracts, for those immortal souls; many of whom are perishing for lack of knowledge. Sure I am, that should these little messengers of mercy be instrumental in reclaiming but *one* sinner from the error of his way, and point him to the Lamb of God, as the only refuge of the guilty,

the members of the Religious Tract Society will feel amply compensated for their liberality to the Swedish poor.

4. *From a Friend lately returned from Germany.*

DURING my stay at Hamburgh, I have had the pleasure of perceiving, that, under the blessing of God, my labors in the distribution and circulation of the Tracts of the Society, have not been in vain to His glory. A few instances are contained in the Report of the *Hamburgh Tract Society*, to which I could add many others; and He who seeth in secret, and knoweth all things, knoweth far more, unobserved by the eyes of man. Present prospects call forth increased exertions; and I will here give you an extract from a letter of the Rev. Mr. M——, lately received. It has been his custom, on Tuesday mornings, to distribute Tracts at his own house; I have sometimes been present, and seen from fifty to a hundred people attend, bringing those which they had before received, to exchange them for others. He has lately published, at his own expense, a small Broad Sheet, a copy of which I enclose. He writes, “This morning, (September 23d,) I had more people at my door for Tracts than on last Tuesday, although on that day more came than on any previous occasion. Servants of all kinds, and a great number of German Seamen, for JAMES COVEY. THE DAIRYMAN’S DAUGHTER, THE YOUNG COTTAGER, and THE NEGRO SERVANT, are not yet published, but they soon will be. THE WATCHMAKER is in the press, translated from the French. The work increases, and the field of operation also.”

While the work, and the opportunities for usefulness, increase at Hamburgh and its vicinity—while some are coming forth as laborers in circulating the Tracts, the funds of the Society are not enlarged. It takes refuge in England, and calls upon your Society to grant that aid and assistance, of which it only desires to become the steward. If there are dark, desolate places in Europe, where activity in the sacred cause is required, surely Hamburgh is among the number. One of the pastors lately expressed himself to this purpose, “We live *among heathens*; let us endeavour to convert *them*.” Yes; though they profess to know a God above, they adore and praise him not; their gods dwell in their hearts—to them they are subject, and they serve them faithfully.

4. *From the Third Annual Report of the Hamburgh Tract Society.*

WHILE your Committee lament, that comparatively little good has been yet effected by their labors, they would observe, that a Tract Society is not likely to hear of the whole, or any large portion of the instances in which their publications may have been useful. A Minister has a people under his care, with whom he is, for the most part, acquainted. When the sacred Spirit of God produces a living faith, causing deep repentance, and a humble holy love to Christ, in the heart of any one in his congre-

gation, he is probably soon made aware of the interesting fact; for either the desire of further instruction, suited to the peculiar nature of his case, impels the convert to a closer intercourse with his pastor; or the effect on his life and conversation is too apparent to be concealed, especially from him whose work it is to watch for souls, as one that must give account. (Heb. xiii. 17.) But this is not the case with a Tract Society. It cannot follow its winged progeny over the wide fields, and through the devious tracks in which they may wander; we can only tell that our publications have been widely circulated. A few days ago, a man brought to the Treasurer a worn-out copy of *The True Shepherd*, which he had received in Warsaw; and the last year's Report presents an instance of the usefulness of one of our Tracts in Koningsberg. Many of them have been circulated along the banks of the Elbe, as far as it is navigable; and several have been put on board vessels going to various parts of the world. This wide distribution prevents even the possibility of knowing the exact share of good, which the Giver of all grace may be pleased to effect by these messengers of his mercy; and the same observation holds true likewise of those who live within the walls of our own City, because the Directors of a Society cannot possess an intercourse similar to that endeared relation which exists between a faithful Pastor and his flock.

Your Committee cannot forbear quoting the sentiment of a devoted servant of Christ, a Missionary in the East. He writes thus from Ceylon, "It would be well if the attention of the Christian Church could be directed more entirely to the promises of the inspired Volume, instead of depending so much on the pleasing and encouraging Reports which the Directors may be able to bring forward! and thus learn, that is their duty to exert themselves for the propagation of the Gospel, even though every attempt should be, for the present unsuccessful."

It is, however, gratifying to the Committee to be able to mention some facts, which serve to shew that their labours have not been unattended with the Divine blessing.

A laborer, who was accustomed to use profane and impious expressions, about two months ago received one of our Tracts. This was on Saturday; on the Monday following, he said, that he had sensibly felt what it told him. He has frequently since that time, asked for more Tracts, and wished to pay for them, and has given a donation to the Society. Since that time, there has been a real alteration in his conduct.

Various Tracts had been given, at different times, to a poor working man, who had, for many years, lived in the practice of Sabbath-breaking, drunkenness, and swearing. A very remarkable change has lately taken place in his life and conduct. He is no longer a Sabbath-breaker, but has been convinced by God's word, and by sad experience for many years, that nothing sought for contrary to His word can prosper. He has openly confessed, that with all his Sabbath-working, he many a time had not a bit of bread in the

house, to satisfy the hunger of himself and his family; but that since he has employed the day of rest in the concerns of his soul, God has so blessed his six days' labor, that he has never wanted what is needful. It is worthy, likewise of remark, that, shunning what formerly led him to transgress, he will not now, even for the sake of business, enter the Public-house, where he was formerly so often led into sin; and he is now regularly to be found an attendant in the house of God.

In several instances, a friend of the Society has had the happiness of seeing tears of joy shed by persons, when thanking him for Tracts given to them. One day a servant, to whom, a week before, he had given *THE DEATH OF ALTAMONT*, came and desired to know if she could purchase it; she was informed that it was intended as a gift, and that she was welcome to keep it; she replied, "I should like to buy it, and have brought money with me, to buy one of all the Tracts." They were presented to her, and, with a trembling and anxious tone of voice, she said, "Is *THE DEATH OF ALTAMONT* among them?" and went away highly gratified.

The following Tracts are now in the press—*THE YOUNG COTTAGER*, *THE DAIRYMAN'S DAUGHTER*, and *THE NEGRO SERVANT*; three large and expensive Tracts, which, notwithstanding the lowness of the funds, the Committee have resolved to print, on account of their eminent usefulness, and the frequent enquiries for them. They have been further encouraged by the knowledge, that a young man in this city, was about four years ago, converted by one of these well-known publications.

#### 5. *From a Minister in Holland,*

*Amsterdam, December 23d, 1823.*

A MISSIONARY Student, who was my travelling companion in Germany, has translated from the Dutch, your Tract, *ON REGENERATION*, and sent it to one of the Tract Societies in Germany, with which he was in correspondence; and has no doubt, that if your Society would aid them with a grant of Five Pounds, for that purpose, they would print a very large edition, and disperse it all over Germany, which, I would trust, might be the means of doing immense good.

The Tract Society here goes on well. We have now more than 2,000 Members; and the receipts last year were, altogether, 10,113 Guilders, (about £840. sterling,) and the number of Tracts distributed, 243,875. We have now printed fifty-three Tracts, and thirteen numbers of *Encouraging Accounts*. Many of our Tracts are original; but I believe the best are taken from yours, usually with some slight retrenchments and alterations. No. 52, is the Rev. C. Malan's Tract, *THE TWO OLD MEN*.

A converted Jew has freely translated your little Tract, *ON PRAYER FOR THE INFLUENCES OF THE HOLY SPIRIT*, No. 173, and has distributed a large number at his own expense. It was at



first, coldly received ; nevertheless, it appears to be doing, under God's blessing, real and increasing good.

6. *From a Minister on the Continent, to his Correspondent at ———.*

I COULD not finish my letter on Saturday, till midnight ; it was then too late for the post. I now write to detail the account of our proceedings, to Monday morning, at day-break, when we are just about to continue our journey.

Yesterday was Sunday, and we were surrounded by crowds, eagerly enquiring for Tracts. We could have distributed 4,000, if we had had them. We were several times driven to the stable, for shelter from the numbers which pressed upon us ; from thence we fled into the garden ; they followed us, and at length we were obliged to take refuge in the coach-house, and close the doors, to avoid the confusion occasioned by the crowd. We could, however, only find quiet by shutting ourselves in our apartment ; and even then we had persons petitioning for Tracts, notwithstanding the endeavours of the people of the inn, who willingly assisted us in the distribution of the Tracts. The people of this place, in general, appeared well inclined ; and some of them appeared serious. Several of the Tracts were shown to the Curate, who did not object to them. Among the persons who applied, were several apparently very respectable. While we were in the coach-house, a gentleman went to Benjamin, (our servant,) who was in the stable, and thanked him, with a low bow. As we were not generally known, other persons were spoken to for us. A military officer had been to wait upon a superior in command, who was quartered at the inn ; as he descended the staircase, a crowd of persons in the passage called to him, " Sir, if you please, give us some books ;" and I heard him say, " I have none left." Afterwards I went out, and distributed more ; and we have very few left of the 2,000 we brought with us.

We had intended to proceed further, and it was owing to the carelessness of an ostler, the evening before, that we were detained here on Saturday evening. I could not help thinking, that we were in the place appointed for us.

7. *From an English Gentleman residing in France.*

SOME time since, we were staying in a French town, on the coast. Mrs. ———, one day, called at a neighbouring house ; the mistress was greatly pleased by the visit, and paid her much attention. After some time, she shewed Mrs. ——— some beads, which she kept in her pocket, to protect her when on a journey, and likewise a crucifix, that was fixed against the wall, near her bed. Mrs. ———, not being able to explain herself in the French language as she could wish, kneeled on a chair by the bed-side,

and, lifting up her hands towards heaven, made her understand that, in England, instead of looking to the crucifix, we prayed to the *Bon Dieu* to protect us. She said, "*Bien! Bien!*" and then running to a drawer, took out some French Tracts, neatly stitched together, which had been given to a French prisoner in England, who, on his return, was quartered upon them, and died at their house. He took great delight, she said, in reading the Tracts, and a Testament, which he also brought with him. This was peculiarly gratifying to me, as I had formerly spent a month with the French Prisoners at Norman Cross, and it has encouraged me to hope, that my services there may have been useful in other instances. A few evenings after, I went to the same house, and read the Tract, ON ETERNITY. The husband and wife were remarkably attentive. Before I finished, he pulled out his handkerchief, and wiped his face, saying, "What you read makes me feel anxious:" but begged me to go on, adding, he wished to hear it. I afterwards spoke seriously to them; and he observed, that if we thought more of Eternity, we should not do many things which we now did, and that we should attend to many things which we now neglected.

### 8. *From a Correspondent at Gibraltar.*

July 21st, 1823.

ABOUT a month since, I received a package of Tracts from your Society, for which I return them my best thanks; but I am sorry not to find one single Child's Book, which I particularly want: for, without them, I much fear our Sunday School will fail. Should the Committee grant me a supply, pray let the variety be as great as possible, and in as great numbers as you can; in stating this, let me not be considered as improperly intrusive.

Within the last three years, full Thirty Thousand Tracts have been sent into circulation from this place, by a few individuals.

### 9. *From the Rev. S. S. Wilson, Missionary at Malta.*

Malta, November 25th, 1823.

SINCE my return here, I have printed, in Modern Greek, a second edition of SERIOUS THOUGHTS ON ETERNITY, and the first edition of THE LIFE OF JOHN THE BAPTIST, PRAYERS FOR EVERY DAY, and *A Treatise on Redemption*. These I obtained permission to print at the American Mission Press. Mr. Lowndes has sent me a revised copy of THE NEGRO SERVANT, and *A Treatise on Doing Good*, to be printed here. For part of the above works, I hope the little Malta Tract Association will furnish funds; but I must apply to you for further help to carry on the work, as your last grant of Twenty Pounds is nearly gone.

I particularly wish for information on the subject of PAPER,

for printing: the little book now sent will shew you what I procure here; I have sent a calculation of the cost. For printing Tracts I conclude this would be better than is required; but paper of a similar quality will be needed for *Doddridge's Rise and Progress*, *Bickersteth's Scripture Help*, *Bogue's Essay*, and *Bunyan's Pilgrim*, if I am spared to publish them, as I shall hope to be repaid a portion of the expense, by a sale of part of the copies. The Tracts, however, must in general be given gratuitously. Three new ones are nearly ready for the press; I have several other works in hand, but I fear to embark too deeply, unless I could be assured of your support to a larger amount. Do consider whether it is not advisable to send out to Malta a *large supply of paper*, for printing Greek Tracts.

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## No. VI.

### DOMESTIC CORRESPONDENCE.

#### 1. *From a Clergyman in the South of Ireland.*

August 29th, 1823.

I HAVE long since intended to give you some account of the Tracts, which your Committee placed in my hands, for distribution in the South of Ireland, but delayed my intention, in the hope of gaining some information from the agents I employed, in the circulation of these silent Missionaries, as to the effects produced through their instrumentality. Your letter, however, has hastened the communication I intended to make; and I subjoin a statement of what has been done, as nearly as I can ascertain it, and beg to return thanks to your Committee, in the name of my countrymen, for the interest they take in their spiritual welfare.

The *Irish* Tracts committed to my trust, I have used every effort to circulate, so that they may prove useful. I enclose a note, which I received from a person engaged in this work, and I have since received other communications equally satisfactory. The English Tracts I have committed, in small quantities, into the hands of Clergymen and others, who have distributed them widely. They were received with the greatest eagerness by the poor people, who, in despite of their Priests, read them; and say, that they contain nothing but what is good.

I gave many Tracts away, in short excursions through the country. Some were distributed in the City Gaol, among the Convicts; others were given to Hawkers, who circulated them through the country. At all the different executions, I have had Tracts dispersed, among the immense crowds which usually collect on these awful occasions; and there may be a hope, that the solemnity of the scenes they had witnessed would prepare them for the attentive consideration of the truths contained in the Tracts. The Convict Vessels, when freighted with their compliment of

unhappy criminals, have been regularly supplied; and, in one instance, I entrusted a small parcel of Tracts to a society of young men, who go through this city, reading the Scriptures, and distributing Tracts among the poor. Thus have I enumerated the various ways in which I have disposed of the Tracts with which your Committee have entrusted me. The results I could not possibly ascertain: but such a mass of scriptural truth cannot be sent forth without producing some good effect. We *know* the Lord has said, that his word shall not return void.

### 2. *From a Tract Distributor, in the South of Ireland.*

ON my arrival at ———, I asked if any of the people could read Irish, as I had some Tracts to give away in that language; some said, that they could get people to read them if I would give them. I then distributed about thirty to the numerous hands which were stretched out to receive them; this was soon made known to the Roman Catholic Priest, who sent to the house where I had engaged a bed, and desired the master not to let any stranger lodge there; and I was compelled to seek another shelter: but, before I left, many more applications were made for Tracts. The next day I proceeded to ———, distributing Tracts to those I met on the road; and on entering the town, I saw a number of men assembled, waiting the time to go to their work; I bade them “Good day,” and asked if any could read Irish, as I had books to give them. They seemed struck; and for some time could not believe that I would give them without money; at length one or two received some, and immediately about twenty hands were held out to me; sometimes two or three would take hold of one Tract, and were almost fighting for it; and my small stock was soon exhausted. They followed me; and on my going into a house to get some bread and milk, the door was soon crowded: one poor old man said he lived far in the country, and had a boy who could read to him, if I would give him a book: I searched and found one, and gave it to him, and he went away rejoicing: another came to the door, and began to read and explain in English, the Tract called *A DIALOGUE BETWEEN PADDY AND THOMAS*, to convince me that he could and would read it; as I had said, that I feared but few could read. May God feed these poor hungry people with the bread of life, for his Name’s sake.

### 3. *From a Correspondent in Ireland.*

*March 20th, 1824.*

AN unusual press of business has hitherto prevented my acknowledging the receipt of your letter, conveying the gratifying intelligence, that your Committee has entrusted to my care the gratuitous distribution of their truly Christian donation of Religious Tracts, to the poor of this kingdom, to the amount of nearly Forty Pounds. I beg that you will present to Erin’s good bene-

factors my sincere acknowledgments. Many of the once benighted population of this kingdom, now in a capacity to estimate the importance of the boon, would express their gratitude, and anticipate with joy the refreshing instruction they may derive from the gift of your Committee, if they were apprised of the information I have been favoured with; and many, very many more, now insensible of its importance, will, I trust, be brought, through the ministration of this grace, to bless their kind benefactors, and to share in the heavenly emancipation with which so many of their brethren have already been happily visited. It will be gratifying to your Committee to learn, that through our Lord's blessing on the labors of the friends of education, every part of the kingdom is now opened for the progress of Christian knowledge through the land. The barriers raised by ignorance and superstition, and by the influence of their watchful guardians for the exclusion of the light of Divine Truth, have now so far given way, that in no place am I at a loss to procure Agents, (*once aliens*,) who have themselves found mercy, and are anxious to be instrumental in benefiting those who yet remain in darkness.

#### 4. *From the Report of the Perthshire Religious Tract Society.*

SEVERAL of the Noblemen and Gentlemen, and also a number of Ladies, throughout the County, have lately taken a deep interest in the distribution of Tracts; have granted large donations and subscriptions for the support of your Institution, in order to enable your Depositary to sell the Tracts at as low a rate as possible; and many of them also take large quantities, for the purpose of circulation in their own neighbourhood. Various and numerous Tracts, both in the English and Gaelic languages, have been sent to the Highlands of Perthshire; select Tracts have been put into the hands of the Prisoners in our Jail; and some, printed on the face of large Sheets, have been pasted up on the walls of the Prison, for which purpose the Honorable Magistrates have permitted ready access; and many of these have also been put up in smiths, wrights, and barbers shops. Tracts of different kinds have been given to the men accompanying the Fraserburgh fishing-boats, who occasionally come to our shore. A considerable number have been sent out to New Brunswick and Van Dieman's Land. Many suitable Tracts have been granted gratuitously to the local Sabbath Evening Schools in our city and neighbourhood.

#### 5. *From a Minister in the Shetland Isles.*

*Lerwick, May 20th, 1823.*

FOR your seasonable supply of Tracts, which we received about two months ago, we return you, on behalf of the poor inhabitants of Shetland, our warmest thanks. We are sure that nothing will afford you, and all who feel an interest in the extension of the Redeemer's kingdom, greater pleasure, than to know that while

we have been busily engaged in distributing them, and have been well repaid for our labor, by witnessing the eagerness and thankfulness with which they have been received. Most of the people in these Islands are able and willing to read, though they have had but a scanty supply of books.

It has frequently afforded us the greatest satisfaction to find, on entering a cottage, one of the family, during the long winter nights, reading a Tract by the light of the fire, and the rest attentively listening, though engaged in their knitting, spinning, and other domestic operations.

6. *From Lady ——— ———.*

MY mother being aware that the Members of the Religious Tract Society wish to be made acquainted with any fact, which proves the usefulness of Tracts, desires me to state, that if they should wish to avail themselves of some instances, which have occurred in a village in O——, called C——, they are at liberty to do so. Some Tracts, which were distributed in that place, have been the means of much usefulness, particularly in the instances of two individuals, who were converted by the means of those called THE WARNING VOICE, and SEARCH THE SCRIPTURES, and who now live a life of faith.

7. *Extract of a Letter to her Grace the Duchess of ———, referred to in the preceding Letter.*

May it please your Grace, May 26th, 1824.

THE number of individuals that have received religious instruction, and have been led to examine their own hearts, and search the Scriptures, from reading the Tracts your Grace has been so kind as to send, to circulate among the inhabitants of this village, I cannot precisely ascertain; but would state the following particulars. To one poor family they have been much blessed; the first time of reading the Tracts called THE WARNING VOICE and SEARCH THE SCRIPTURES, two individuals were led to attend to the divine direction; they sought the Lord by prayer, and reading the Scriptures, and, for more than two years, have been remarked for their holy life and conversation.

Some persons in another family were much alarmed from reading the Tract on THE ASSIZES; and since they have read other Tracts upon the Scriptures, &c. a great alteration in their conduct has appeared. Upwards of sixty individuals apply for Tracts every Sabbath-day, which I have reason to believe, are in general attentively read, and frequent applications are made for a second perusal of them.

8. *Extract of a Letter from Lady ———.*

May 8th, 1824.

I SHOULD long since have expressed my thanks for the grant of Tracts, had I not been waiting to receive some account of their distribution. I did not receive them till some time after I was favored with your friendly letter, and I was then too unwell to go about the village with them; but as soon as it pleased God to give me sufficient strength, I had the pleasure of disposing of many to individuals, to whom I trust they may prove a blessing; and, previous to my quitting that neighbourhood, I placed others in the hands of some excellent, though humble Christians, in order that they might deliver them to the Navigators; who, I rejoice to find, hastened to the cottages of the distributors to solicit them, with apparent gratitude.

9. *From the Boston Auxiliary Religious Tract Society.*

THE number of Tracts distributed during the past year, is 77,913; of which 29,048 have been delivered to the Subscribers as a moiety of their subscriptions; 30,907 have been sold; and 17,958 have been distributed gratuitously. The increase in the circulation this year, over that of the last, is 28,986. Large as this number may appear, the gratuitous distribution could have been much extended, if the funds of your Society would have allowed.

Of the above number 4,896 have been of the Hawkers' Series, being more than double the number of this kind, circulated last year; a large proportion of these have been purchased by cottagers, for the purpose of putting up in their dwellings, by which means the publications of your Society, and the important truths which they contain, are kept constantly in view, and will, it is hoped, be productive of the most beneficial effects. The total number of Tracts put into circulation by your Society, from its commencement, is 235,876.

The Branch Societies, which have been formed in connexion with this Auxiliary at Wainfleet, Heckington, Helpringham, and Holland Fen, still continue their valuable assistance and co-operation; and in addition, Societies of a similar description have been established, or are in progress at Gosberton, Kirton, Sibsey, Stamford Holbeach, Fleet, Gedney, Long Sutton, Tydd, Lutton, Gedney, and Crowland. The eight Branch Societies last named, which contain together nearly 100 Subscribers, and have contributed to the funds of your Society the sum of Fourteen Pounds, have been formed through the exertions of a poor man, a day labourer, who has, in the furtherance of the good work, exhibited an uncommon degree of zeal and prudence. The influence of this Society has thus been extended over a portion of the country, where hundreds of individuals had never heard of its existence, and has now among its friends and supporters many of the most respectable inhabitants of the district.

The following facts, illustrative of the beneficial effects resulting from the distribution of Tracts from this Society, were communicated to the last Annual Meeting at Boston.

*From the Address of the Rev. W. Bolland, A.M.*

A poor woman in my parish told me, not long ago, that her husband never used to frequent a place of worship, till THE SWEARER'S PRAYER was put into his hands by his employer; but that since that time, he had been much more regular in his attendance on the means of grace.

Another woman in the same parish had said, that she had derived more benefit from reading THE NEW YEAR'S GIFT, than from any book she had ever read in her life. THE NEW YEAR'S GIFT, and the RECOLLECTIONS ON THE PAST YEAR, were, at the beginning of the present year put into the hands of another of my parishioners, who said, "she would not have been without them for a thousand pounds." In this latter case, these Tracts, among other means, have, through the agency of the Spirit of God, been the instrument of her conviction of sin, and of the conversion of her soul to God.

The last year's Report recommended the plan of lending Tracts from house to house. I was particularly gratified with hearing this, as in one of my parishes this method has been adopted for upwards of eleven years; and, in the other, several ladies kindly employ themselves, in their daily walks and weekly rounds, in lending Tracts to their poor neighbours; one of the effects produced by this plan has been an evident improvement in their attendance at church; and I would venture to hold up the active exertions of those ladies of F—, as an example worthy of imitation, to the ladies of neighbouring villages.

*From the Address of the Rev. J. Hinners.*

Of the various publications circulated by the Religious Tract Society that entitled THE SWEARER'S PRAYER has been particularly useful. An instance of its usefulness came under my own observation about twelve months ago. Being requested to visit a poor man, a Sailor, who was considered dangerously ill, I found him in a very distressed state: severe poverty added to a great affliction, and his being destitute of the comforts his situation required, aggravated the misery of his condition. In these circumstances, faith and hope in God made him truly happy. His Bible, which lay by him, (the gift of the London Seaman's Friend Society,) he said was his principal treasure upon earth. His only complaint was the annoyance he received from the oaths of a drunken neighbour. The poor man, on his apparently dying bed, felt deeply for the dishonour done to God by the profaneness of his neighbour, and for the misery he was bringing on his immortal soul. He sent him THE SWEARER'S PRAYER. He read it; and



the Divine blessing accompanied this last effort to save a soul from death. When I enquired a few days ago respecting this person, I was happy to learn that he has abandoned his profane practices, and is considered a truly religious man.

*A short Narrative of the Rise and Progress of the Branch Tract Societies at Holbeach and its vicinity.*

THE utility of holding Public Anniversary Meetings of Religious Institutions is generally admitted; but a more decided testimony in their favor was perhaps never recorded, than that which is furnished by the following circumstance.

A poor but pious man, who for many years earned a scanty maintenance as a laborer in husbandry, having hurt his hand, was incapable of working. This circumstance afforded him an opportunity of attending the General Baptist Missionary Society's Anniversary at Boston, the Annual Meeting of the Lincoln Auxiliary Bible Society, and of the Boston Tract Society. These opportunities were to him a rich treat—they informed him of the progress of that Gospel, which he had felt to be the power of God to his salvation, and he longed to be an humble instrument in communicating to others the same glad tidings. To the proceedings at the Anniversary of the Boston Tract Society, held in 1822, he listened with the deepest attention, and as the Secretary enumerated the different towns in which the Society had subscribers, he listened for Holbeach, his place of residence, which was not included in the number. "What," said he to himself; "not one Subscriber in the Parish of Holbeach, which is nearly equal in size to the whole County of Rutland?—I must try what I can do at spring." He purchased a copy of the *Boston Gazette*, which contained a report of the speeches at the above Meeting; these he read over, on his return home, to some of his pious friends; the accounts they thus heard were to them as "idle tales"—they had never heard of such things before, and had no knowledge of the existence of such an Institution as the Religious Tract Society, nor of the Boston Auxiliary. Having, by these means, succeeded in exciting an interest in the minds of a few individuals, his idea of waiting until spring was abandoned, and he resolved to act in conformity with the advice of the Wise Man, "Whatsoever thine hand findeth to do, do it with thy might." He accordingly walked over to Boston, a distance of eighteen miles, to consult the Secretary of this Society as to the best mode of proceeding. He was furnished with the necessary instructions, and a parcel of Reports, Tracts, &c. for distribution: these he lent and gave away, as circumstances dictated, carefully covering the Reports, and writing on the outside, "*Read, and lend to your neighbours.*" He soon engaged several respectable females in the work; these he styled his "Advocates;" and thus, by the blessing of God upon the exertions of *one poor man*, has our Auxiliary Tract Society obtained about ONE HUNDRED SUBSCRIBERS, in less than a year, in the Towns and Parishes of *Holbeach, Long Sutton, Holbeach Drove,*

*Tyd St. Mary's, Tyd St. Giles's, Whapload, Sutton, Fleet, Sutton St. James', Gedney, Gedney Hill, Fosdyke, Crowland, Sutton St. Edmund's, March, and Parson Drove.*

During the winter, when the severe frost prevented his working, he employed himself in "Tracting," as he styles his exertions for our Society, and many times visited Boston, and traversed the extensive district which comprehended what he calls his "Plan," travelling many scores of miles to promote the objects of this Institution, without fee or reward, other than "the answer of a good conscience towards God."

On finding, from the Report of the Boston Auxiliary, that some notice was to be taken of his proceedings, he begged that as little might be said of him as possible, consenting to its being published, only on the consideration of the possibility of some other laborers being stimulated by his example. But for this circumstance much more might have been said. Some extracts from his Journal shall close this brief sketch.

"I have been working in the Parish of *Crowland*, and my friend, who I hoped would become a Tract-man there, has begun by first subscribing himself. He points to the church-yard, saying that will soon be his place, and then he shall give over. He has the pleasure of seeing the work of the Lord prospering in his hands, as it respects his Sunday School, which contains 170 children. It has been their plan to reward them with pence; but when the Teachers saw our neat little books for that purpose, they said I might take the pence, and they the books. My friend has the gratification of seeing some that he taught first, now becoming Teachers in the same School. Pleasing thought, but a more pleasing sight!

"I visited a village on my Plan, and gratified I was. The Tract-man there is a native of Holbeach. I lent him some of the Boston Reports, Extracts, and some of my own covered Tracts; all which he lends, writes on them, "*Read, keep them clean, and return them.*" He has a weekly Prayer-meeting at his house, when he takes the opportunity of *lending* the poor persons who attend Tracts, which they take home, and bring the following week to be exchanged. He says his meetings have increased ever since he began to lend the Tracts. He is endeavouring to raise subscriptions of a penny or a halfpenny per week, to be laid out in Tracts. The Reports and Extracts he *lends* among the substantial people, and his success far exceeds my expectation.

"I sent one of THE SWEARER'S PRAYER to a man who had been very profane; he was much struck on its being read, and promised to give over the wicked practice. He had the Bible reached down, and set his children to read the portions of Scripture referred to in the Tract, in rotation."

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As the necessary attention which the subject of the above narrative was obliged to give to his daily occupations, (the only means by which he could obtain a livelihood,) prevented his paying that attention which he was anxious to devote to the circulation of

Tracts, a few friends have started him as a *Hawker*; so that he will in future be an itinerant Trader, as well as a *gratuitous* Agent of the Boston Auxiliary Tract Society.

10. *From the Ninth Annual Report of the Liverpool Religious Tract Society.*

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*From the Secretary of the Ship Committee, who is also one of the Secretaries of the Bethel Companies.*

FLATS on the River.—“ I have made five visits (the distributor reports) to the flats, and distributed 107 small and sheet Tracts, and I have been much pleased to see the Sheet Tracts nailed up in their cabins. To a flatman, who said he was very glad to see me, I said, “ Has any good been done among you?” He replied, “ I have pleasure in telling you, that one and another of us wicked flatmen are called by grace to serve the Lord Jesus; many flatmen will bless God to all eternity that they read Tracts.”

I have the pleasure to report, that a Tract which was the means of the conversion of a flatman, was presented to him at one of the Bethel Meetings; and farther, that there is every evidence of a real conversion having been effected: he continues to attend the Bethel Meetings when his flat is in the port, and very frequently engages in prayer with the Sailors.

A Captain who has lately been brought to the knowledge of the truth, gives the following account of the Christian conduct and the solicitude of a Ship-owner, to promote the best interests of the Sailors in his employ, by the distribution of Religious Tracts:—“ Some years ago,” said he, “ when I was mate of a vessel out of Lancaster, belonging to Mr. E——, I was often supplied with Tracts by that gentleman, who used to come down to the vessel on the day we were to sail, with a quantity of Tracts; and he would shake hands with us all, and give a small quantity to each of us, and request we would read them, and would then wish us a good voyage. These Tracts, he said, he often read; but though they were not blessed to him, so as to produce a change of heart, they were the means of often preventing him from running into the same excess of riot with others, and into which he believes he should otherwise have gone, and had often gone before he read the Tracts.”

The Captain of a vessel lying in the Queen's Dock, when visited, said he had many Tracts on board, which were given to him at Aberdeen, to which place his vessel belonged, and where all vessels were supplied; and that he himself subscribed £1. 1s. per annum to the Society there.

At one of the Bethel meetings, very lately, two men were engaged in prayer, and they both thanked God for the good they had received from Tracts. One of them was the young sailor formerly mentioned, as having been converted by reading “THE SWEARER'S PRAYER:” the other was a flatman, who has recently become a changed character by the reading of the same Tract.

11. *Extracts from the Monthly Reports of the Liverpool Ladies Tract Association.*

A CLERGYMAN in the neighbourhood of Warrington, some time ago, gave "THE SWEARER'S PRAYER" to a Factory girl, desiring her to give it to one of the workmen, who was much in the habit of swearing. The young woman saw the Clergyman last week, and informed him she had perused the Tract before she gave it to the workman, and that it had been the means of convincing her of sin: she had been much in the habit of swearing; but she hoped now, by the grace of God, she was earnestly imploring salvation from that blessed God, whose damnation she had often invoked.

The Distributor has much pleasure in stating the cordial reception the Loan Tracts have met with in two Districts, containing about sixty poor families; not more than ten have refused to receive them.

The Distributor, in passing the door of a woman, who on former occasions had treated her very rudely, hesitated respecting leaving her a Tract, fearing lest another attempt might render her still more insolent: however, she ventured: the woman was not at home, but the husband came forward, and very willingly received it. When the Distributor called the following week, the woman brought the Tract to the door, expressed her obligation for it, and said she should be very happy to receive them every week. This woman very seldom attends a place of worship: by profession, she is a Catholic: whether she has the Scriptures or not, has not yet been ascertained; for she refuses to have any thing to do with the Bible Society.

It may be interesting to this Committee to learn, that one of their agents has every reason to believe good has been done, by a Tract which he gave to a poor black man two years since, who had just landed from an American vessel, and was consulting with the rest of his crew how they should spend their evening: after some consideration, they all decided upon their different pursuits, except the poor black man, whom they left behind. A. C.— observing this, went up to him, and asked him how it was he did not go with his brother seamen; he replied, "Oh, me poor man—me no money—me go on board and read de songs." "What, then," said A. C.—, "you can read?" "Oh, yes," was the answer. He then drew from his pocket "THE SWEARER'S PRAYER," and said, "perhaps you will read this, it will be something new to you." The Tract was accepted, and A. C.— saw nothing more of him until a few months since, when he was accosted in the street in the following manner:—"Thank you, Sir, for de book." "What book, my good fellow?" "De book of life dat you gave me two years ago." A. C.— not being able to remember ever having given him a Bible, still remained wondering; when the poor man exclaimed, "it was DE SWEARER'S PRAYER; and me did read it to all de crew, and not one of dem do swear now. Oh! it is de book of life!" A. C.— had some interesting conversation with him, and learned that his name was Alexander de Bows.

12. *From a Minister in the Scilly Islands.**St. Mary's, January 26th, 1824.*

MR. J. who was employed in these Islands, has now left them, and I have been called to succeed him, both in preaching of the gospel to the Islanders, and in the distribution of Religious Tracts among the numerous vessels that sometimes anchor in our harbours; by which means, the Tracts are carried to all parts of the world. My stock is now almost exhausted; and, as I hope and believe that many souls, in the day of judgment, will appear to have been led to Christ by means of these messengers of love, I humbly pray for a fresh supply. I should be truly glad if I could in any way assist your funds, but deep poverty abounds here, so that I can hardly obtain sufficient to procure candle-light, to carry on the worship of God. I must, therefore, hope you will be inclined to supply us gratuitously: and if the larger part of your next grant is of those Tracts which are particularly adapted to Seamen, they will be most acceptable.

12. *From the First Annual Report of the Norwich Auxiliary Religious Tract Society.*

From your Depository have issued, no less than 65,576 Tracts, principally through subscribers: 14,220 Handbill Tracts; and 252 dozen Children's Books; making the FIRST YEAR'S circulation to amount to 86,820.

THE SWEARER'S PRAYER was given to a young man much addicted to swearing; after reading it, which was on Sunday afternoon, he was induced to attend the preaching of the gospel; he was observed to read it before the service commenced, and again after he returned home. The Tract was given him more than six months ago; since that time he has not been heard to utter an oath, and he now regularly attends the means of grace.

Another subscriber gave the Tract, SIN NO TRIFLE, to a country person, which he perused on his return home, and was so impressed by the truths which it contains, that he returned on the following market-day for one hundred copies of the same Tract to circulate among his neighbours, hoping that they also might derive equal benefit with himself from its contents.

A correspondent in the county of Norfolk states, that a Tract from your Depository, called EXTRACTS FROM THE LIFE OF THOMAS PAINE, fell into the hands of a possessor of "The Age of Reason," who had been frequently solicited by his wife, (a pious woman,) to destroy that work. It being part of his father's legacy, her intreaties were in vain; but on reading the Tract, he voluntarily committed that blasphemous publication to the flames, expressing his determination, that, if such a life were the effect of such sentiments, he would read "The Age of Reason" no more.

Many other circumstances of a hopeful nature have come to the

knowledge of your Committee, which they deem more prudent to withhold for the present.

Among the operations of your Committee, they desire to notice, that they have availed themselves of several public occasions to circulate your silent monitors.

Among the Drovers on the Castle Hill, a considerable number have been distributed, and instances of usefulness have occurred, several persons having been, by this means, induced regularly to attend the public worship.

On Sunday evening, in the Guild-week, about fifteen hundred Tracts were circulated by the agents of your Society, among the throngs of persons promenading ——— Street and its environs. On various other public occasions, similar distributions have been made; and, as the funds of your Society shall advance, your Committee hope to renew and extend their operations in this department.

#### 14. *From a Minister in the Country.*

*Newton-Abbot, December 10th, 1823.*

FOR some years past, we have distributed annually many hundreds of Tracts in this town; but since the visit of your Deputation, the attention of some of my friends has been more particularly directed to the work, and a disposition has been excited to circulate Religious Tracts, not only in the town, but also in the adjacent villages; and we are surrounded by many, the inhabitants of which are numerous, while but little has been done to promote their best interests. Accordingly, on the first of December a meeting was held, and a small Society formed. At the above meeting, several instances of the usefulness of Tracts within our knowledge, were related, two or three of which I will communicate. A man of this place, who had been addicted to intoxication, and, consequently, had neglected his family, one evening took up the Tract, *TO THE AGED*, which his child had received at our Sunday-School; he read it with attention, and, it is hoped, with the best effects. He is now regular in his attendance at Divine Worship, and frequently is present with his wife at our evening lectures. His family, previously, had all the appearance of want and wretchedness, but they now appear decent and contented.

A person at the entrance of our town, about a year ago, met a farmer's boy with a cart, and hearing him use the most horrible curses on the horses, said unto him, "Why do you swear so? Can you read?" The boy very respectfully said, "Yes;" upon which he was presented with *THE SWEARER'S PRAYER*, which he promised to read attentively. About a week afterwards, as the person above alluded to was walking near the place where he had given the Tract, he was addressed by the boy, (who passed by with the same cart,) Sir, I shall never swear any more now;" and I am informed, that he has become a constant and serious attendant upon religious service in a neighbouring village.

Another instance I beg leave to mention.—A gentleman of my congregation, travelling to London by one of the stage coaches, distributed some Tracts by the way, at last he said to the coachman, “I have not offered you any Tracts, but if you will read them, here are some for your acceptance,” at the same time, giving him seven or eight different Tracts, without any further conversation. About a year after, the same gentleman having occasion again to go to London, travelled in the same coach, and with the same coachman. Near the spot where he had formerly given him the Tracts, the coachman addressed him: “Sir, I believe you are the gentleman that, some time ago, gave me some Religious Tracts. I must be short, but I have reason to bless God for those Tracts; and I would have said more, if time permitted:”—he added, “I have a wife that is a good woman, and I was her greatest persecutor; but now it is my greatest pleasure to go with her to the House of God.

I have only to observe, that as we are now entering on a more extensive, and, consequently, more expensive plan than we have hitherto pursued, we must beg you to send Tracts to the full amount of money at present remitted, though, I hope, before the end of next year, we shall be able to do something for the general objects of the Society.

### 15. *From the Stroud Auxiliary.*

IN some of the districts, the plan of loan-distribution from house to house, on the average of once in the fortnight, has been adopted with the most gratifying success. The reporters from Chalford relate three instances of a change of heart and life, as the result of their labours according to this system. Of these three, one was a young female, to whom the reading of SUSAN WARD was blessed, in the hour of great suffering and poverty. Since her recovery, those deep impressions which were made in sickness, seem to be strengthened. The other two cases were amongst the oldest and stoutest advocates that Satan had in the neighbourhood. One of them being asked what tidings he would send to his Minister, of the utility of the Tracts, answered with great warmth of feeling, “he hoped he should have reason to the day of his death, to thank God that the Tracts were ever brought to his house.” He was formerly proverbial for his wickedness. The other was an old man, that had not only lived in the neglect of the means grace, but hated all that professed religion. He counted it a proof of his manly decision, that he would never be seen within the walls of a place of worship, but he is now one of the most attentive and serious hearers to be seen therein. On being asked whether it was any particular Tract that affected his mind more than another, he answered it was not; but he received them all in their regular course, and read them with great attention. At last, his uneasiness of mind became so great, that he could not conceal it. He said he was ashamed that his family should see him so affected,

and has, therefore, often retired from them to give vent to his feelings, "My heart," said he, "began to grow bigger, and then the tears would come." Besides these persons, the reporters state that many are seriously impressed, and begin attentively to listen to the gospel, which before they neglected and despised. It must be gratifying to hear from their testimony, that between sixteen and twenty heads of families now enter a place of worship, who formerly spent their Sabbaths in indolence and vice. Their children are sent to a Sunday-school; the very appearance of their houses is improved; and their bodies are covered with something like clean raiment. The moral effect which this plan of loan-distribution has had upon the social and domestic habits of many of the poor, is of the most pleasing kind. An agent employed in this work states, that in one house where he left his Tract, the man and his wife had neither hat nor bonnet, and made that an excuse for neglecting public worship.—The man's disposition became decidedly altered by the reading of the Tracts, and he no sooner found the will, than he discovered the way. He borrowed a hat to wear on Sundays, for a short time, but soon became rich enough to be master of one himself. He found a bonnet for his wife, and clothing for his children, and now lives soberly and honestly,—and, what he could not do before, pays regularly what he owes.

Several villages in the neighbourhood have been supplied with Tracts, partly by your Committee, and partly by private aid. In many families, one of the children, taught at the Sunday school, is employed to read them to the family; and many parents, who are unable to read, are willing to listen. Two children were overheard speaking of the young man who visits them; one of whom, in great simplicity, said to the other, "Dost thee know what John H—— comes here for with them Tracts?" "No," said the other, "what is it for?" "It is," replied he, "the good Lord that sends him here to do us good." Indeed, they have so many questions to ask, the young man finds it difficult to leave them, and seldom retires without feeling the better for his visit. In gaining access to a respectable house, where oaths abounded, a brook that passed through the garden seemed to be the only safe medium: THE SWEARER'S PRAYER was consigned to the stream, in hopes it would pass to its intended destination. The little visitor was taken from the water, dried and read, and met with a much better reception than was expected. It was no sooner ascertained who had sent it floating down the stream, than he was requested to bring as many more Tracts as he pleased on dry land.

16. *From the Superintendent of the Fitzroy Schools.*

*August 11th, 1823.*

The Tract published by your Society last September, with a hope that it might, in some degree, tend to counteract the evils of Bartholomew Fair, by restraining the young people of Sabbath-Schools, and others, from partaking in its idle and destructive



amusements, was distributed among the children of the Fitzroy Schools. They were given on the Sunday afternoon before the Fair, accompanied with such general admonitions as might, under the divine blessing, further the important object you had in view.

We have 600 children in these schools, (400 boys and 200 girls :) and, upon the strictest examination towards the close of the week, we found that *no more than three girls, and five boys, had been to the fair; and that these would not have gone, had not their parents taken them. Two or three cases occurred, in which the children begged their parents not to take them, saying that their Teachers would be sorry to know that they had been; and that they were sure no good could be got by going.* We have every reason to be satisfied that the parents, in general, were suitably affected at this proof of our care, both of them and their children; and that it had the effect of very generally restraining them from increasing the crowds who frequented that scene of all that is evil.

We find this feeling of friendship, on their parts, towards us increasing, we think, yearly; and we are most anxious to cultivate and improve it.

Besides the above special distribution, we have a quarterly distribution of Tracts to all the children: the impression made on those occasions, appear to us to be of the best sort. These little messengers of yours are thus sent,—say, into 500 different families at the same time, and probably become the conversation of the evening, and, perhaps, for many days afterwards.

*17. From the second Report of the Cambridgeshire Auxiliary Religious Tract Society.*

At Stirbitch Fair, which is held in the outskirts of Cambridge, an effort was made, not without success, to distribute Tracts among those who came to that great resort: a large number were committed to some active members of the Committee, who attended the fair for several successive evenings, and nearly 1200 were distributed, which were in general respectfully, and, in some instances, gratefully, received. Let respectable residents in country villages remember to circulate Tracts at the village-feasts, and among labourers in hay-time and harvest.

Your Committee renew their devout expressions of thankfulness for the prosperity that has hitherto attended the progress of the Parent Institution, and particularly of this Auxiliary: yet, rejoicing as they most unfeignedly do in all that has been accomplished, they still must be allowed to question whether the Tract Society has attained to any thing like the summit of its usefulness, or even received that measure of attention from intelligent men which its confessed excellence, as an instrument of extensive beneficence, demands. Without for a moment bringing it into competition with other Institutions, to which they are equally attached, they perfectly coincide in the opinion expressed by several valuable Missionaries, that much must be expected in the future

evangelization of the heathen world, from the distribution of Tracts. It is well known how great is the difficulty of providing Missionaries in sufficient numbers, suitably qualified to instruct the crowded population of different countries: and there are many cases in which Bibles would be comparatively inefficient, unless preceded by some impressive or awakening instruction, or accompanied by the living voice, because persons will not sit down to the study of a large volume, till some interest is excited in its favour. But Tracts obtain an easier admission, are readily understood, may be furnished in greater quantities, and at less expense: they have often been found to prepare the way for Bibles—to second the exertions of Missionaries—and, where neither can be sent, to supply, in some measure, the place of both, by unfolding the fundamental truths of the great salvation. We know not what good may be done in these respects, by the distribution of a single Tract. It is related by Dr. Henderson, that during his Travels in the northern parts of Europe, he was detained for some time at Copenhagen; and, that while there, he employed himself in translating the Tract entitled *THE GREAT QUESTION ANSWERED*; and, that the circulation of this Tract had been traced as the source of all the Bible Societies in Russia, Sweden, and the neighbouring countries.

In the case of China, Spain, and the countries bordering on the Mediterranean, already alluded to, how difficult, if not impossible, would it be to originate and carry on a system of sacred instruction, without the assistance of Tracts! Where shall Missionaries be found furnished for the duties which these scenes of various labour present? And how, if they were to spring up as by miracle, could they make their way among nations hostile to their object, suspicious of their motives, and unprepared for the reception of the distinguishing discoveries of divine revelation, without some such preliminary aid as this Society offers? The very interesting volume of *Christian Researches in the Mediterranean*, recently published by the Rev. W. Jowett, presents an appalling enumeration of difficulties, moral, political, ecclesiastical, and incidental, which must be overcome, in order to the successful promulgation of the Gospel of Christ, in countries once blessed with its hallowed light, but now darkened with ignorance, infidelity, and error. This respected individual, who occupies a station which gives access to a line of coast equal to nearly one half of the circuit of the globe, and is surrounded by every variety of character, language, national distinctions, and religious prejudices, deeply feels the value of Tracts, and has devoted much of his time to preparing them for publication. In the countries bordering upon the Levant, especially, Tracts will furnish the best precursors to future Missionaries, by removing prejudice, and exciting inquiry: and they form, possibly, the only means by which multitudes of the *present generation*, now rapidly passing into a solemn eternity, can be made acquainted with the hope of the Gospel.

It is worthy of remark, connected with these observations, that

in these very regions, the Scriptures were originally published as Tracts. The Gospels of the Evangelists were dispersed as Tracts; the Epistles of St. Paul were sent as separate Tracts; the Addresses to the Seven Churches were of the nature of Tracts; and the Epistles of St. Peter were Tracts immediately directed to the Christian strangers scattered through proconsular Asia, Pontus, Galatia, Cappadocia, and Bithynia. And if ever the golden lamps of the Apocalyptic Churches are to be rekindled, and the continent of Asia is to be revisited by the glory which has long since departed—an expectation which, guided by the light of prophecy, we confidently cherish:—if the darkness which has for ages obscured the fairest portions of the earth, is to be scattered, and the idolatries of Paganism are to be destroyed and the delusions of Mahomedan superstition are to be broken, and all anti-christian heresies, in every quarter of the globe, are to be abolished,—it must be by a recurrence to the ancient principles and the wise expedients of former and better times—by the faithful exhibition of the truth and grace of our exalted Redeemer, in the doctrines of zealous Missionaries, and in the useful lives of devoted Christians. Thus, and thus only, shall our Lord's sublime and prophetic declaration be completely fulfilled, "Now is the judgment of this world; now is the prince of this world cast out. And I, if I be lifted up from the earth, will draw all men unto me."

To have contributed in any degree to this mighty triumph, if it be but by the breathing forth of fervent prayer, or by the distribution of Bibles and the circulation of Tracts, or by the more prevailing eloquence of a holy life, will appear, in the great consummation, of far superior importance than to have inherited the most splendid of those fugitive distinctions which time has to offer.

13. *From the Hoxton Academy Chapel Sunday School  
Auxiliary Tract Society.*

YOUR Committee have adopted the plan of distributing Tracts by loan. They have divided themselves into three Sub-committees, each of which takes a certain district; and they exchange the Tracts every alternate Sabbath: Quarterly Reports are made to the General Committee; and, upon the whole, the accounts are very encouraging. The Tracts are received with avidity: and, in many cases read with attention: many of those who at first refused to take them, are now anxious to peruse them. When your Distributors make their appearance, the inhabitants often come to the doors with their Tracts in their hand, evidently impatient to be gratified with the perusal of others. At one house they were informed that a little girl had learned by heart the whole of the first Tract which had been lent; and on calling for the second, the mother requested that it might be left a little longer, as her daughter had then only learned half of it. An elderly woman, after taking the Tract, went up to her table, and, with pleasure beaming in her countenance, exclaimed, "Thank God, I shall have

a treat this afternoon!" A man, about fifty years of age, when called upon to have his Tract exchanged, requested to have **THE LIFE OF COLONEL GARDINER**, which he said he had read, and wished to peruse again; as he stated that he was desirous of procuring a book mentioned therein, and which was the means, in some measure, of converting the Colonel. He was, he said, so bad, that he thought nothing could change *him*; of course his request was acceded to. Your Committee continued to supply him with Tracts as long as he remained in the district, for which he always appeared thankful, and seemed to read them with attention.

Another man, a brick-maker, requested the loan of a packet of Tracts; stating that he would get his wife's sister to read them to him, *to prevent him going to the public house on a Sunday, which he did for want of something to amuse his mind.*

In addition to leaving the Tracts, your Committee made a point of enquiring at every house if there were any children; and whether or no they attended a Sunday-school; and the result was, that many parents who had hitherto neglected to afford their children this privilege, were induced to send them to this place for instruction.

In the districts where your Committee have thus endeavoured to spread the principles of heavenly truth, it is perhaps scarcely to be imagined, by those who have not had the opportunity of witnessing it themselves, the extent to which ignorance and vice prevailed in many parts when they entered on their duties. Infidelity and irreligion seemed to abound; but into these places where the Power of Darkness apparently held his despotic sway, firm and immovable, has the light of heavenly truth darted its powerful rays. One hundred and fifty families have been supplied with those publications, which have so often been rendered the means, in the hands of the Divine Spirit, of turning men from darkness to light, and from the power of Satan unto God.—These families have, in many instances, lent them to their friends and relations, and thus numbers have been led to peruse them. Oh! let the prayers of all ascend to the Giver of every good and perfect gift, for the influences of his Holy Spirit to water the seed which has been scattered, so that that which has been sown in weakness, may be raised in power, and produce a glorious harvest. We would fain hope that our labors have not been entirely in vain, for now, instead of newspapers and infidel pamphlets being read on the Sabbath, the time of many is found more profitably employed in perusing the Tracts which have been put into their hands.

19. *From the Journal of a Tract Distributor in the Metropolis and its Vicinity.*

THE Committee of the Religious Tract Society are induced to publish the following simple Narrative, as it discloses the dark and wretched state of a large portion of the inhabitants of our

great city. To those who are unacquainted with these scenes, the details of ignorance and crime, (which the Committee have felt themselves compelled to abridge,) will appear hardly credible; but the Committee have full ground for confidence in the narrator.

May these particulars be the means of exciting to increased exertions, especially in the distribution of Tracts and Bibles. While we feel for the wants of other lands, let us not neglect our own; surely the Auxiliary Bible Societies of these various districts in the Metropolis, will not pass over the want of the Scriptures so forcibly described. Nor are these scenes confined to London; the crowded parts of our large manufacturing towns and cities, will be found also in need of similar labors.

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I MAKE a further Report of my visits for the distribution of Tracts in the outskirts and vicinity of London. In these parts patience and humility are often put to the test. It is matter of thankfulness to be preserved in a calm and commiserating spirit; and I need your prayers for more and more of this spirit to be given me.

On *Monday, December 29th, 1823*, I visited V—; White-lion-court, Lemon-court, Nine-elms, Prince's-street, Anderson's-walk, V\*\*\*\*-square, V\*\*\*\*-row, V\*\*\*\*-gardens, and Glasshouse-street. In these parts there are many lodgers, who received my Tracts very eagerly. I had conversation with many of them, and found a great number without Bibles. I visited the worst parts, and found them in great spiritual darkness. I also visited the public-houses. The people, in general, said they thought my meaning was good, and were thankful.

*Monday, January 5th, 1824.*—I visited \*\*\*\*\*, George-yard, Wentworth-street, George-street, Flower and Dean-court and Street, New-court Skittle-grounds, Rosemary-court, Moseley-court, Bunch's-alley, Thrawl-street, Crown-court, Lemon-court, Goodman-court, Eastman-court, Shorter-street, Bell-lane.—These places are become the habitations of characters of the most dreadful description. I believe they produce more criminals than any other part in the neighbourhood of London. I am informed, by a respectable person, that there is a gang of thieves now existing in this neighbourhood, about two hundred in number. I visited \*\*\*\*\* on the Sabbath-day, to see how they spent that day, and I found about forty persons, during the time of Divine Service in the afternoon, some fighting their bull dogs, and others bringing dogs for the same purpose. I began to reason with them upon the awfulness of their practices, and the necessity of going to hear the Gospel preached; it tended to disperse the mob, and they took their dogs away. I stopped some time to converse with them, and some heard me with attention. I found a great many

children beholding these wretched sports, and asked them why they did not go to a Sunday school? I went with some of them to their parents, and conversed upon the necessity of sending them. A Sunday-school should be opened in this and many other similar places. If warriors wish to gain the victory, they should come to close quarters with their enemies. I visited this Yard again, on another Sabbath-day, and I found sixty or seventy persons assembled to view two men fighting; when I appeared, the fight was stopped, and the mob dispersed; some of the people staid to hear what I had to say, and I reasoned with them, for a considerable time, from the Scriptures: it was at the time of Divine Service in the afternoon. There have been many persons knocked down and robbed in this place; but hitherto I have been preserved, by the mercy of God, and I desire to feel humble and thankful to Him who has all power in heaven and in earth.

*Monday, January 12th.*—I visited the following places in W——; Essex-street, Elger-street, Cobben-rents and Court; Chapel-court, Moor-court, Rose-alley, Martin's-court, Catherine-wheel-court, Rose-and-crown-alley, Sugarloaf-court, Gulston-street and Court, Old Castle-street and Alley, Castle-place, Castle Riding-street and Alley.—I found these parts in gross mental darkness. There were many Jews and Irishmen, and it was very rare to find a good book among them. Some of the Jews rejected my Tracts; but I met with some Protestants who received them with thankfulness, and were glad to hear what I had to say; my conversation appeared new to them: I spoke to them of the necessity of sending their children to Sunday-schools, and for themselves to read the Bible, and to attend a place of worship. I found many without the Scriptures; I told them how Bibles might be easily obtained, at a small price.

*Monday, January 19th.*—I visited W—— and S——; Angel-alley, Mason's-court, Remin-place, Pew-row, Flying-horse-yard, Heneage-street, John-street, Nebo-street and Court, Shepherd-street, Ariel-place, Rose-lane, Needs-court, Fashion-court and Street. I found much ignorance in these places, and there was a great scarcity of Bibles. They received the Tracts, in general, with great eagerness, and attended to the remarks which I made.

*Monday, January 26th.*—I visited S——; Old Montague-street and Court, Furby-court, Green-dragon-yard, Lamb-court, King's-arms-court, Black-lion-yard, Finch-street, Ely-street, Dowson-place, Little Halifax-street, Chicksand-street and Court, Little John-street, and Oak-street. I have distributed Tracts in these parts before, and they have expressed great thankfulness, and felt great satisfaction in reading them; here also there is a great scarcity of Bibles.

*Monday, February 2d.*—I visited St. G——; I found here much profligacy; they seemed very careless about receiving my Tracts; I conversed with them on the uncertainty of life, the certainty of death and judgment, and the necessity of being changed by divine grace. One woman acknowledged what I said was true;

a woman in her house lately died suddenly, and she heard what I had to say with great attention. I distributed Tracts in the following places: George-street, Hivey-street and Square, Church-street and Lane, Bambury-street, Manor-street, Lawrence-street, Buck-street and Court, Jones's-court, Canada-court, Richards-court, and \*\*\*\*\* Yard. I was told that I should not go to this place, for there was great danger of my life; but I found the people in general received the Tracts with eagerness. Some of them said, that they supposed I was come to make them Methodists. I told them that it was necessary to turn from a bad method and follow a good one, and that it was a great privilege to have a Bible, and to read it for themselves, with prayer and thankfulness: that living and dying in their sins and ignorance, their end would be awful, for as the tree falls, so it lies; and that there was no repentance in the grave. It was their duty to look unto Christ to-day, to grant them repentance unto life, and a lively faith in his mercy; to wash away their sins with his blood, and to give them grace, and counteract the abominations of their hearts. They seemed astonished at my language; it appeared quite new to them, and checked their levity in some degree.

I visited the Parish of St. J——, in the following streets: Husband-street, Hopkins-street, Cock-alley, Maidenhead-court, New-street; and I distributed Tracts in the public-houses, in a general way; in some of them I met with large companies, who seemed confused, and struck with silence on my appearance; they received the Tracts willingly. I spoke much upon the uncertainty of life, and that Death was continually making his inroads, and these occurrences say to us, "Seek the Lord while he may be found; call upon him while he is near." There is no time to be lost; but there needs earnest prayer for the out-pouring of the Spirit, to convince of sin, and create in these people broken and contrite hearts on account of their sins, and excite a disposition in them to read the Scriptures, and to hear the Gospel preached, which is able to make them wise unto salvation.

*Monday, February 9th.*—I visited the following places in St. G——; Queen-street and Court, Little Queen-street, Three-colt-court, Prussian-island, Crown-court, Pear court, Ship-street, Farthing-fields, Boarded-entry, Gold-street, Pell-street, Silver-street, Cinnamon-street, Warren square, Mordaunt-court, Patrick-alley, Chopping-court, Prince's-court, Maccree-place, Elliot's-court, and King-street. In these places the inhabitants are chiefly Irish people, and they abound with scenes of wretchedness and misery. I met with a man to whom I have given Tracts at the Pension-office; he was very ill, and was glad to hear what I had to say on religious subjects. This neighbourhood appears to me similar to G\*\*\*\* and St. G\*\*\*\*. It abounds with blindness, ignorance, and hardness of heart, which make the people a pest and a curse to the country they reside in; the language and actions of the children are highly disgusting. They listened to me, and it seemed to check their proceedings, and I hope that it may be made useful.

In this part there is much need of the labors of those who feel for the poor Irish.

I proceeded to Swine-court, Newton's-rents, Match-walk, Mercy-court, Allum's-rents, Harris-buildings, St. David's-lane, and Billet-court. In this place are many houses of an improper description, but the inhabitants received the Tracts with eagerness, and paid attention to my remarks; I would hope that the seed sown may not be without fruit. There is a great scarcity of Bibles in this neighbourhood.

*Monday, February 16th.*—I visited N—— B——; Lion-street, Cottage-place, New-street, Devonshire-street, Uxberry-street, Place, and Court, William-street, Meadow-row, Thomas-street, County-terrace, Brunswick-court, and Bedford-court.—The youth whom the Committee wrote to me about, lived in L\*\*\*-street, in this neighbourhood. Many of the inhabitants of that noted street, \*\*\*\*\*, are now removed into these parts. They appear not so daring as formerly, and have received the Tracts with eagerness. I met with the parents of \*\*\*\*, who was executed last spring; they knew me again, and were very attentive to my remarks. I was called in to see a young woman, who was in a dying state; she was very thankful to hear what I had to say; her brothers and sisters were surrounding her dying bed, and kneeled down to pray with me. She was ignorant of divine things, but very willing to hear me.

*February 23d.*—I visited B——; Dove-court, Lisbon-street, Darling-row, Forsten-street, Collingwood-street, Little Collingwood-street, York-place, Duke-street, Bath-street, North-street, Garden-row, Pleasant-row and Place. There are very few Bibles to be found here. The inhabitants are in great indigence. They received my Tracts thankfully, in general.

*March 1st.*—I visited B\*\*\*\*\*-street and its vicinity; Moor-place, Gardens, and Court, Cock-alley, Brown's-court, Jew's-harp-court, Loder's-court, Three Colt-court, Greenwood-place, Hale's-buildings, Spagel-court, Smith's-buildings, New-court, Pheasant-court, Cook's-court, Tingle-place, and Angel-alley. These parts produce many felons. I met with some of my old acquaintance, whom I had seen when visiting the prisons. I had some conversation with them. I spoke to them upon the necessity of leaving the company and places that lead them to sin, and the necessity of going to places of public worship. I met with the family of a poor man, who lately came out of the country, and took a house there for cheapness of rent. He told me that he was shocked with the wickedness of the neighbourhood. I advised him to quit the place, and go into a more creditable situation, as his children were likely to be ruined, if he stayed there. I met with the brother of G——, who was executed some time since. He appeared in a dark state of mind. His wife told me that she believed the soul perished after death. I spoke to them on the immortality of the soul, a being that has a beginning, but never will have an end, and the necessity of its being transformed into the image of Christ. I



urged him to get a Bible, and told him that it was one of the greatest blessings that could be put in his hands; and also to pray for the Holy Spirit of God to open his heart, to receive its instructions, and to transform his soul into the image of Christ. He heard me with attention, and promised to get a Bible.

I went from thence into W——; Love-lane and Court, Petticoat-lane, Tripe-court and Yard, Boarded-yard, Horse-shoe-alley, Cock-alley, Cox's-alley and Square, Three-Tun-alley, Fishing-alley, Bull's-court, Lanard's-buildings, Dinen-buildings, Tuten's-court, Pottery-place, Bilbid-court, New-court, Green-yard, and Frying-pan-alley. There are many Jews in these parts. They told me that they did not want to know any thing about Mary's Son. I talked with them. Some would not hear me, but turned away. I met with many Protestants in the Courts and Alleys destitute of Bibles, and in a state of gross darkness. I spoke to them of the necessity of having Bibles, and reading them with attention, and going to the house of God, and sending their children to Sunday-schools, and pointed out where they might send them. They received the Tracts with thankfulness.

*March 8th.*—I visited M—— E——; Ely-place, King Edward-street, Spring-gardens, Lambeth-street, Beal-street, part of Church-street, Carey's-rents and buildings, Oak-place, Harris's-buildings, Gregory-place, Nelson's-alley, Spratt-alley, Fuller's-rents, North-place, White's-row, Thomas-street, Greyhound-lane, New-court, Short-passage, Elizabeth-place, John-street, and Ann-Street. In these parts, there is a great want of Bibles. I took the opportunity of speaking of the privilege of having a Bible, which might be obtained at a very small expense; saying, that a house without a Bible, is like a ship at sea without a compass, or a house without a window. Some of them wished to have a Bible, *but did not know where to get one.*

*March 15th.*—W——; Smith's-place, Upper Gun-alley, Crown-court. L—— A——; Brush-alley, Norridge-court, Sun-court, Maypole-court, Cock-alley, Rose-court, Star-alley, Farthing-alley, Butler's-buildings, Hun's-buildings, Crown-court, Darby-street. U—— A——; H——, Devonshire-passage, Still-alley, Partridge-alley, Fire-ball-court, Cock and Hoop-court, Gravel-lane, Allet-street, Baker's-court, Garden-row and Place. The inhabitants in these places are, in general, enveloped in gross darkness. There are many Jews in H—— and U—— A——. The name of Christ is an offence to them. There are, also, many Christians, who are so in name only: they are destitute of Bibles and other good books. They were willing to hear what I had to say on religious subjects. I conversed with them for some time. They received my Tracts with many thanks. I spoke to them of the privilege of going to hear the Gospel preached, and sending their children to a Sunday-school. I met with O——, who was cast for death in Horsemonger-lane, about six years since, but was respited, and sentenced to imprisonment for two years. He received me with the greatest respect, and asked me to take some

refreshment, and was glad to hear what I had to say. I asked him if he went to hear the Gospel preached, and he answered, "Yes." *He had the Bible which I gave him while he was in prison.* His conduct manifested much gratitude.

*March 22d.*—St. G——, S——; Mint-street, Great and Little Arrow-street and place, Peter-street, Duke-street, Saunder's-court, Lumber-street, Queen-street, South-sea-court, Fenton-court, Allen's-rents, Little Lamb-street, Exley-court, Blue Ball-court and Alley, Farkland-court, King-street, Vine-yard, Suffolk-court, Red-cross-court, Whitecross-street. The inhabitants of these parts are like those I have described. This part produces many felons. The youth in this neighbourhood seem very profligate. I found many without Bibles. The diffusion of the Gospel is much needed, as it is best calculated to remove misery, and promote happiness among our fellow creatures, and the prosperity of our country. One of the wisest of men has said, that "righteousness exalteth a nation, but sin is a reproach to any people." These places, in this Christian country, remind me of Achan, who is mentioned in the seventh chapter of Joshua, as troubling Israel, and bringing a curse upon them. Some parts are in so wretched a situation, that visitors belonging to Benevolent Institutions have been unable to visit them. I hope that the means that have been used with simplicity may have the desired effect.

I have visited the Out-Pensioners in the Royal Hospital at Greenwich. They, in general, receive the Tracts with eagerness. They come from many miles round. They carry the Tracts home to their wives and children, and are much delighted with reading them. I have met with several, in my different travels, who have expressed much gratitude for these silent preachers; and it has given me an opportunity of conversing with them. It has a tendency of impressing their minds with serious subjects, which are much needed.

I have distributed many Tracts in the different Prisons which I am in the habit of visiting. In the \*\*\*\*\* Prison, they receive my Tracts with eagerness; and some have told me, they had sent them home to their families, after they had read them. In \*\*\*\*\* Prison, I find, *THE SWEARER'S PRAYER* has been made very useful. *They have made a law amongst themselves, that a punishment is made for swearers; and the Governor tells me, they do not hear an oath in the Prison.* It is but lately that I have been in \*\*\*\*\* Prison. I find the distribution of Tracts is a new thing there. They received the Tracts with great eagerness, and acknowledged they were very good books.

I proceed to the Workhouses.—At \*\*\*\*\* I have distributed some in the different wards, amongst the sick and infirm. There are many children, to whom I gave small books, with a short address. They learn the hymns, and some say them very well, and are much delighted with the books, which I gave them; and I have great reason to believe, that much good has been effected by these feeble attempts. Many of the aged wish to converse with

me. I continue to visit the other Workhouses, St. S\*\*\*\*\* and D\*\*\*\*\*. These are large houses, and contain many inmates, who have great need of religious instruction. I hope that the means which have been perseveringly used, will have a tendency, by the Divine Blessing, to impress their minds with the importance of seeking the one thing needful; and I have reason to hope, that many a precious soul has benefited from these feeble attempts.

19. *From a Minister in Norfolk.*

*Yarmouth, December 10th, 1823.*

SOME months since I wrote to you, stating, that having been removed to the East side of this county, I had an opportunity of distributing your Tracts, to great advantage, among a dark and neglected people, scattered along the Coast, and dwelling in small villages, in which I preached at regular intervals.

I embrace this opportunity of presenting my grateful acknowledgements to your Committee, for again intrusting me with a supply, and I beg to state how I have disposed of their publications.

When I received them, I was determined to speak to all I met, and give them a Tract; and, in my journeys from village to village, to stop at the lonely houses, and leave one or more, as circumstances might require. In general, I have acted upon this plan; and, permit me to say, I have done so with sensible profit to my own mind, and I have good reason for saying, I hope, with advantage to others. I have given eighty or a hundred during a Sabbath's journey, to persons going on business, or to parties of pleasure. In presenting a Tract, I usually address them on spiritual things. I am in the habit of visiting the Greens, and other places of *public resort*, on a Sabbath, and propose to read books that tell the way to be *happy*, and the way to *heaven*! They quickly gather around me in groups. I then ask, Who is a *drunkard*?—Who is a *swearer*?—Who is a *Sabbath-breaker*? They soon point each other out. I then ask them if they understand the nature and consequences of their sins, and propose to read a little book. When I have done so, I find they all beg most earnestly for the books I have read. When I am passing through the villages in the week-day, as well as on the Sabbath, I carry bundles in my hand, as if they were auction-bills, and stand before the windows of gentlemen and farmer's houses, and hold them up: the servants or children are generally despatched to bring one or two in. If I find two or three conversing together in the villages, I ask permission to read a little book, and then am soon surrounded by a dozen or twenty, who are attracted by curiosity, and at the close, request to purchase the little book; but, I invariably give them, after having made them my text for some remarks. I am in the habit of inclosing a few in small parcels, and sending them, carriage free, to the houses of gentlemen and others.

It will give you pleasure to learn God has blessed these feeble labours. Some of the very worst swearers, &c. &c. have seen the

evil of their ways, and have become regular attendants upon the ministry of the word. Three upon one Green were convinced of the wickedness of their actions, while I was reading THE SWEARER'S PRAYER aloud, to about forty of their companions.

I gave several hundreds of those you sent me to a pious and active man, who has distributed them in a neighbourhood which I do not visit.

If your Committee judge me faithful, and furnish me with a fresh supply, I will endeavour to employ all the prudence and courage I have, to give them away to the best advantage, amongst dark and depraved people.

20. *From the Monthly Reports of the Home Missionary Society.*

*Devon, South Moulton Station.*

ON February 16th, I mustered all the Tracts I could, amounting, in all, to about one hundred, including Quarterly Chronicles, and a few old Annual Reports of the Society. With these I visited that populous village, Chittlehampton. The people received the Tracts with eagerness; and if I had possessed twice as many, I have no doubt but they would have been thankfully received, and many of them (for we do not imagine that it is universally the case) diligently perused. I was obliged to deal out with rather a sparing hand, that I might, if possible, supply all the houses with a Tract, but found my supply inadequate for the purpose. Several persons followed me, as I was about to ride out of the village, and begged that I would give them a book—and some offered to buy the Tracts, and asked how much they were a-piece. Whether any of these thought I had the last dying speech and confession of some criminal, or not, I will not say; but they appeared concerned, that no book remained for them. I must now take my leave of them, till I can again obtain a fresh supply of Tracts.

*Bucks, December, 1823.*

A SHORT time since, I left some Tracts with a poor family at B———. The cottager's daughter who lived with a farmer in the place, happened to come in shortly after, and requested one of them to read: she took it home; it fell into her master's hands, who took it away, and read it alone. Shortly after, he was heard to praise it very much, and in a little while exhibited the good effects of the truths it taught. The Tract was No. 106, ADDRESS TO MASTERS ON PAYING WORKMEN LATE ON SATURDAY NIGHT; ever since which, he has paid his men on the Saturday evening, instead of Sunday morning, and persuaded others to do the same.

I have paid some attention to that destitute place, C———, where I continue to distribute Tracts, and where, I think, I could now introduce a Sabbath School; and I would venture to hope, ultimately the preaching of the gospel. I think a Sabbath School would be the best means of opening the way, and I have had the offer of a house. However, I shall still go on visiting the people,

and if I cannot now succeed in introducing a School, yet, I hope, at some future time, the Gospel will be preached among them. I have the misfortune to find, that I have not Tracts more than sufficient for this week, nor do I know how to obtain a fresh supply.

When I first visited F — , from house to house, with Tracts, I was truly grieved to find the inhabitants (with the exception of a very few) so totally ignorant of religion. A poor man invited me to come and preach among them, and promised me the use of his house for that purpose : I went ; our congregation was small. I continued to go every week, and our congregation gradually increased, and for some time past the place has been crowded. It has pleased the Lord to own and bless his word to several souls. During the severity of the winter, they often expressed their anxiety for my safety in travelling home at night more than seven miles. At length, they built me a stable for my horse, and provided me the best lodgings they could. The kindness of this people is beyond all I ever witnessed. For some time they have entreated me to come and reside amongst them, expressing the pleasure they should enjoy to converse with me in their houses.

About four months ago, I formed a little band at F — , to assist me in visiting the inhabitants with Tracts every week, and exchanging them. This has been regularly done, till my stock was exhausted ; and now we are obliged to stand still, which is very painful to our feelings, for I am certain they have been greatly blessed to the people. Did some of the friends of Christ know this, they would certainly send us a thousand Tracts to help us on in the good work ; they would be as thankfully received as cold water to a thirsty soul.

22. *From a Minister in Lancashire.*

May 8th, 1824.

WHEN I came to this part of the country, a few months since, I was much grieved to see the manner in which the Sabbath day was profaned by multitudes, both of young and old, but especially by the young, who were accustomed to assemble in hundreds on the public roads, at the outskirts of the town, in which I at present reside, for the purpose of amusement, and idling away their time. About two months ago, I commenced preaching at a place three miles distance, on the Sabbath-days. The first Sabbath morning, as I was walking there, I had some difficulty in passing along the road, from the concourse of children, and young men and women, playing at various games. I spoke to one or two of them, and entreated them to desist, but, apparently, without effect. The following Sabbath, having got a supply of your Tracts on **BREAKING THE SABBATH, WHERE ARE YOU GOING? WHAT SHALL I DO ON THE MORROW? &c.** ; I stepped into the midst of a crowd of idle young men, who were at play, and presenting my Tracts to them, requested their acceptance of a few. They, at first, supposed I

came armed with authority to suppress their sports; but on my explaining my intention, they received my Tracts, which I accompanied with a gentle reproof, and short exhortation, praying in my heart to God, that he would prosper these unworthy efforts to promote his glory, with his rich and effectual blessing. The following Sabbath, there were only two or three playing on the road: to these I again gave an admonition. They seemed to feel somewhat ashamed, and sensible of their folly and sin. Since that day, which is now several weeks ago, I have not seen *one* individual, of any description, profaning the Lord's day, on *that* road: on the contrary, I have been informed, that several individuals to whom I gave Tracts, have been induced to come to hear me preach, or go to other places of worship.

The extent of good done, cannot be ascertained; and, indeed, it would be premature to attempt it. I would not be so sanguine in my expectations, as to imagine that I shall not again meet with some Sabbath-breakers on the road I refer to; but, for the present, they certainly are restrained, and your Tracts have been the principal means of effecting this change. Their operation is silent, but effective; it is secret, but sure. Your Society is preaching to hundreds and thousands, who never heard the voice of a living herald of the gospel; and they penetrate into many huts and hovels, where a living preacher could scarcely breathe.

23. *From a Friend in the Merchant-service.*

December 28th, 1823.

VISITING a ship laying in the River, a short time since, the captain related to me the following circumstance:

His mate was in the habit of attending a place of worship, when in port, but was made uncomfortable by his wife, who disapproved of his going there. On his returning from chapel one Sunday, a short time before, his wife, as usual, expressed her disapprobation, and declared she should never be happy, until she had become a Roman Catholic. The captain (who was present) observed, "What! turn Papist! Is it possible?" and, taking up some Tracts which lay on the table, said, "Let us see what we can find in these little books on the subject." He did this without knowing that they contained any thing which immediately opposed the doctrines of Popery. To his surprise, he found among them ANDREW DUNN, and he read it through. When he had concluded, she said, she would, for the future, willingly attend the place of worship where her husband went, and not attempt to interrupt him, or make him uncomfortable, as she had been in the habit of doing.

The mate assured me, that his mind was now completely relieved, by his wife's change of conduct, and that he attributed it to the captain reading the Tract.

The Tracts had been given to a seaman belonging to the vessel, and he, to preserve them, had sewed them together in an old cover

of a pocket-book, and had only lent them to the mate on the Sunday morning, a few hours before the captain found them on the table. I am induced to mention this anecdote, and these particulars, as they prove, that Tracts given to seamen, are not always destroyed, or thrown carelessly aside. The Sailor consented to my taking them, and I now forward them for your inspection, with this account; promising them that I will either return them, or as many others in their stead, should the Committee wish to retain them.

*24. From the Tewkesbury Auxiliary Tract Society.*

ONE of the Distributors remarks, "It is pleasing to observe the desire evinced in many instances, to receive the Tracts; and the interest taken in their perusal is proved by the remarks made on returning them."

The following fact has been communicated to another Distributor:—"A woman, at the advanced age of *sixty*, who, about *three months ago*, only knew the alphabet, was so much interested by hearing the Tracts read, which were left at her house, that she determined to learn to read them herself: she did so, and is now capable of reading in a Testament, lately purchased, tolerably well."

*25. From the Gloucester Auxiliary Religious Tract Society.*

THE following brief extracts, from the reports of some of the Distributors, will be found interesting, and shew the activity and success with which they have pursued their objects:—"The Tracts are most thankfully received; the people express their gratitude for the attention shewn towards them." "Many who at first seemed reluctant to take the Tracts, now receive them with pleasure."—"The reading of the Tracts has tended to moralize the conduct of those who receive them, and to cause more frequent attendance on Divine worship. We hope also that spiritual good has been effected, as we find that those Tracts which treat most of the Saviour, are preferred to historical Tracts."—"In many instances, the Tracts are preferred to the improper publications generally circulated: we have found them afford consolation to the afflicted and the dying,"—"My stock was exhausted; but, on understanding that a new supply was granted by the Committee, many prayed to God for his blessing upon them."—"During the September fair, Tracts were freely distributed."—"In two families, where discord unhappily prevailed, the Distributors (females) were enabled to act as mediators with complete success."—"The appearance of the Distributors seems to check the expression of any improper passions."—"The persons to whom the Tracts are lent, have often been seen reading them aloud to their neighbours, who assembled to hear their contents."

26. *From a Tract Distributor in the West of England.*

January 28th, 1824.

It is with pleasure I inform you, that I have distributed all the 500 Broad-sheet Tracts, and the 600 New Series of Hand-Bills, with some Tracts which I received from you in October last. If you wish me to "Go on," please to send a fresh supply.

October the 29th, I rode to R——: many of the inhabitants came after me, requesting me to give them some books. I never saw any persons receive the Tracts with more thankfulness. A poor old woman exclaimed, when I had given her some Tracts, "I am as happy with these good books, as if you had given me a hundred pounds." This day I got ten of *The Saviour's Letters*. A poor woman informed me that one of them had been very useful to her. Another poor female had carried one about her for ten years, to cure her fits. When I asked a poor cottager if she had any of those Letters, she answered, "Oh yes, Sir; I always carry one, with other papers, to cure this inflammation which you see about me." She lent me one of the papers to read, but would not part with it. Its contents were as follows:—"Our Lord and Saviour Jesus Christ will cure Mary P—— of her inflammation, in the name of the Father, Son, and Holy Ghost." I have the pleasure to say, *I did not find any songs in this Village; but I found many Religious Tracts.\** This day stuck up 276 Broad Sheets and Hand-Bills.

November 9th, early in the morning, I borrowed a horse, and went to M—— and C——. Many of the inhabitants are very ignorant, and bad characters. At the second house I came to, the family were in tears: the master of the house had closed his eyes in death, just before I came in. I gave them all the consolation and serious advice I could, and left them some suitable Tracts. In this Village I got nine of *The Saviour's Letters*. The owner of one of them said, that she had proved the worth of it. She told me, that, a few years since, a fire broke out in the night, and burnt down several houses; "but when the fire came to my house," said she, "where I kept *my Letter*, it went out immediately." I spoke to her very seriously, and told her she ought to have thanked God for causing the devouring flames to cease.

January 16th, 1824, I visited three Villages. Got eight *Letters* and one vile picture. I suppose I found twenty persons this day who could not read: one of them told me she would let me have her *Letter*, but she had just lent it to a poor woman taken in labour. I mention these things, because I think it is right that you should know the darkness of these Villages.

January 18th.—The Rev. Thomas P—— gave me about 60

\* Among the bundles of ribaldry and trash displaced to make room for the Broad Sheets, there does not appear a single specimen of what are called "Old English Ballads;" these have long since given place to publications of the vilest description.



Broad Sheets and Tracts, which, with a few that I had left, enabled me to revisit C——. Here the Cottagers gladly received the Tracts. I visited the Poor-House, and gave them some suitable Broad Sheets.

A poor aged Christian, in her 88th year, put on her spectacles to read the Tracts. She looked at me, and said, "You could not have given us any thing better, if you had brought us gold and silver: this tells us about our blessed Redeemer."—"What is your name?" "Mary N——."—"How long have you known this blessed Redeemer?" "Many years, I hope: I was what the world *calls* a moral character; but when about 65 years of age, I *felt* myself to be a vile sinner. I tried all I could, but I did not know how I must seek another righteousness besides my own. I continued so till I heard the Rev. Mr. W—— preach, about ten years ago. He spoke of our blessed Saviour; how He suffered and bled for us. The Lord was pleased then to set me free, and to teach me that it is the righteousness of our Saviour we must rely on."—"Can you live without prayer?" "Oh! no; my soul can no more live without prayer, than my body without food."—"How often do you pray?" "Every hour; I often lift up my heart to God, to thank Him for all his mercies towards me."—"Have you got a Bible?" "O yes; I read it every day, and pray to God to enlighten my understanding into all truth."—"What is your greatest enemy?" "Sin; I hope I pray morning and evening, that the Lord would keep me from it! My time, in this world, cannot be long. I hope soon to be with my Redeemer, and with all his glorified Saints above. I have nothing to do now, but to commune with my God, and think of heaven."

I inquired of the inhabitants about her: they said she was a true Christian. She has twenty-six great-grand-children. I went from this place to L——. Here the Tracts were received with the thankfulness and joy. I got one *Letter*, and one vile picture.

27. *From the Evangelical Magazine, for October, 1823.*

THE W——, a vessel upwards of 400 tons, was freighted from this port, (Liverpool) for a trading voyage up the Mediterranean sea. I was intimately acquainted with the captain's nephew, an accomplished young man, but, alas! a willing victim at the shrine of pleasure. He had shipped himself for the voyage as steward. When leaving Liverpool, I put into his hands a small bundle of Tracts, and in proof of his esteem for me, he promised to read them at his leisure, and likewise to distribute some among the ship's company. Not an individual, from the captain to the cabin-boy, had the least sense of religion, nor do I believe they had a Bible or Testament on board. On the return of the vessel, about twelve months afterwards, as soon as my young friend could step on shore, he came to me. On my saluting him, with "Well, what cheer, my lad?" he answered, with the tears trembling in his eyes, "Through the mercy of God, I am well, and the whole ship's crew." Surprised at hearing a strain of pious gratitude flow from

those lips, which formerly were seldom opened except to pollute them with profane conversation, I said, "William, what has produced this change in your look, your address, your language! How is it that you acknowledge it is of the Lord's mercies you are not consumed?"—"Sir," said he, "I will relate particulars.—

"You recollect, on my taking leave of you, you placed in my hand a small parcel of Tracts, and I promised to read them: this I have done. On leaving this port we had a favorable wind through the Channel; the wind then chopped round direct in our teeth. We had to contend with light contrary winds till we entered the Gut of Gibraltar. During this part of our voyage I had little or opportunity to read the Tracts; I did on the first Sabbath turn them over, and put a few in my pocket, and occasionally taking one out, gave it a sneering glance, and then handed it to one of the boys or men with a smile of ridicule. On passing the Gut, we had a tedious, though pleasant voyage to Smyrna. Having much time upon my hands, I now and then looked at a Tract to pass away time. One evening, (I well remember the evening,) about an hour before sunset, scarce a breath of air, we had spread all the canvas we could, which lay flapping idly against the mast, the men on board, some sitting on the forebitch, others lolling over the windlass, now and then whispering a curse, instead of a prayer, for a breeze; a boy sitting athwart a gun; the captain in the cabin smoking his cigar, with his allowance of grog before him; the wide and beautiful expanse of water, smooth as glass, bounded by a clear and serene sky; the smoke of Mount Vesuvius just visible in the horizon, bearing E.N.E.; every object hushed into silent solitude; not a sound heard but our own breathings, and the gentle breaking of the sea against the bows of the vessel;—I was looking over the ship's side, viewing the calm and peaceful close of another day. This brought to my recollection the scenery and calmness of the evening when I took my last farewell of my friends at home. It was at sunset, on a lovely evening in July. Musing thus of home, I just then put my hand in my jacket pocket, and feeling a paper, took it out, and it proved to be a Tract, *THE SWEARER'S PRAYER*. I read it aloud, in the hearing of the whole crew, and I suppose much of my feelings was mixed with my tone of voice. When I had read it, a curious kind of silence ensued: not one of us felt inclined to raise his eyes from what they were fixed upon, fearing to meet the look of another, and knowing that, to a man, we were all shockingly guilty of swearing. At length we looked at each other in a side-long kind of way, and one man said, "Mr. William, I never heard or thought of this before: this kind of reading has made me feel very strange; I'm all over trembling. I don't think I shall like to swear again; shall you, Jack?" turning short to a seaman alongside of him, who looked him full in the face, and burst into tears. The shedding of tears ran like a contagion through the whole of us, even to the boy across the gun. After weeping in silence, with our faces hid with our hands, one man said, 'Jack, suppose we hand up a prayer to God for forgiveness,

Mr. William, you have had more learning than we, you can make a prayer.' Alas! I had never prayed; I could only sigh; I really thought my heart would burst. O how dreadful did sin appear! One of the men then broke the silence of grief; with his arms across his breast, and the tears of penitential sorrow rolling down his face, he cried out, 'O God, who made our souls, have mercy, and pardon the miserable and damned crew on this deck.' Not a heart but what responded, "Lord, hear this prayer, and forgive." But not to enter too long into detail, a change took place in the whole ship's company. One circumstance I must not forget to mention. The captain, a drunken, swearing character, thought his men bewitched. On the following morning he came on deck, and, as usual, was giving his orders, mixed with fearful oaths, when one of the men, in a most respectful manner, begged he would not swear at them; they should obey his orders with more comfort to themselves without it. Indeed the captain remarked to a person on his return, that he was himself obliged to refrain from swearing, it began to appear so singular on board."

28. *From a Friend engaged in the Circulation of Tracts on the River Thames.*

THE alteration in the conduct of our Seamen on the Thames, during the last six or seven years, is so great, that even persons who care nothing about religion, cannot help noticing it, and they acknowledge that there is not half the swearing, drunkenness, &c. that there formerly was. I have no hesitation in saying, that this reformation has been accomplished by collecting these men to Prayer-meetings, on board their own vessels, and distributing your Tracts among them, which have been like so many preachers of the Gospel, when they have been far off upon the sea, and deprived of those privileges which we on shore enjoy. That the seamen value the Tracts I well know, by their frequently saying, "Have you any new Tracts?" and on my enquiring why they wanted new ones, the reply has been, "I have saved what I have received for several voyages, and am going to have them bound." It is become quite common with them, when they return to their vessels, to overhaul the Tracts they get, and if there is one that they have not seen before, the person who received it, is requested to read it aloud, for the benefit of the whole ship's company. A Sailor came to me last Sabbath evening, and asked for the Tract, ON LICENTIOUSNESS; he had heard it read in the steerage, and was so pleased with it, that he wished to obtain one, to bind up with others that he had received before. Your little Books have been of essential service. The number of cabin-boys and apprentices who attend the Prayer-meetings, has increased considerably since I distributed them; and I confidently hope, that by reading these little books, their young minds will be kept from the bad examples which they constantly have before their eyes; and I am often asked by the seamen for a little book or two, for their children at home. There has been much good done, but is still more to do.

I was much grieved on the two last Sabbath mornings. It is in contemplation to have another Floating Chapel in the Upper Pool of the Thames. To ascertain whether it is *necessary*, I went, in company with a Naval Officer, to take a survey, by going from ship to ship, during the hours of Divine Service, (from half-past ten to half-past twelve,) and observe the number of men who waste the sacred hours, which ought to be devoted to the worship of that God, whose protection they had so often experienced on the tempestuous ocean. At *one wharf* we found upwards of *seventy* seamen, either walking the decks of their vessels, or engaged in idle conversation; two only were reading their Bibles; two or three others were engaged in reading other books. I supplied them all with Tracts, and was happy to see them commence reading them immediately. They were spoken to about the impropriety of spending their Sabbaths in idleness, and invited to the Sailors' Prayer-meeting in the evening, and many of them attended. I have not near finished the survey which has been commenced, and expect it will occupy three or four mornings more. I shall be obliged by some of the Tract, SABBATH OCCUPATIONS, for further proceedings, as being suitable for that purpose.

I have had rather a large draft from my supply of Tracts, for a field of labour somewhat different; but I feel confident of your approbation in disposing of them. A relative of mine has lately been presented to a Vicarage in Essex. When he went to take possession of it, he wished to ascertain the condition of those over whom he was to have the pastoral charge. He requested me to give him as many Tracts as I could spare. With these he visited every house in his parish, and distributed them; but, alas! he found his people most deplorably ignorant: many could not read, and the children without instruction.

A Sunday-school has been established, and adults are learning now to read the Bible, which they are anxious to obtain; and the church, which had been almost deserted, is now well filled, and, I hope, the power of the Gospel is felt among them. My stock is reduced to a very low ebb. I have not Tracts enough in hand for next Sunday, but do not doubt my boxes will be replenished, from the liberality which I have always experienced, whenever I apply. May the Lord bless the distribution of your Tracts, to the conversion of thousands!

29. *Hints on the Composition of Religious Tracts, from the Report of the Tract and Book Society for Ireland.*

"THE title of the Tract or Book should be short, simple, and, as far as possible, explanatory of the designs of the composition. When the subject will admit of it, the work should open in the narrative or descriptive style, that at first view it may attract the attention of the reader. Religious reflections should be short, animated, and forcible. They should not be placed entirely at the commencement, or entirely at the end, but should be interspersed

throughout the work. The essential doctrines of the Gospel, together with all the practical principles flowing from them, should be boldly and prominently put forward. No direct or indirect oaths, even as quotations; no light or familiar use of the name of any of the Divine Persons in the Godhead; no fanciful or irreverent use of Scripture language, should be introduced. All expletive language, needless repetitions, indecent or vulgar sentiments or allusions, or affected phrases, and all over strained metaphors, should be omitted. The names of fictitious persons should be such as are in common use, not such as Mr. Gracious, Master Sensible, &c. &c. The language of the composition should be simple, chaste, pious, and striking, and adapted to the character and circumstances of the person represented. Advice should be expressed in earnest, unassuming, and affectionate language. The prevailing taste, feelings, and prejudices of the different ranks of society, should not be needlessly offended. No composition should contain fairy tales, or dreams, or stories of ghosts. Care should be taken to avoid the light style of novels or romances. A preference should be given to matter of fact above fiction. Every composition should be entered upon with some definite object in view,—to illustrate, perhaps, some doctrine; as the corruption of man, faith, good works; or to improve some class of individuals, as masters, servants, or children. Decency, propriety, and simplicity, should be studied in such pictures as may be attached to publications; and all representations of the Deity, should be avoided. Quotations from authors of profligate character, or of anti-Christian principles, should not be used, without great care, lest it should appear to the ignorant, that thereby a sanction was given to their works. Animadversions on the political institutions of the country, should be avoided; and all reflections which may tend to bring persons in authority, and the higher orders, into disrepute with the lower orders, should be guarded against. No reflection should be made on living characters, especially ministers of religion: and all necessary disapprobation should be expressed in the language of Christian charity and forbearance. Dedications of a work to God, or to deceased persons; addresses or apostrophes to Saints or to the dead, and all fulsome or adulatory eulogiums on the living, should be avoided. In works of controversy, a mild and charitable spirit should be preserved. In all compositions, particular delicacy should be studied in making mention of sinful actions. If it is not deemed advisable to omit altogether stories and facts relating to seduction, it should be plainly intimated in the name or title of the work, that such matter is contained in it. A strict guard should be placed upon the fancy, lest the writer, while seeking to check the progress of vice, should become inadvertently the means of increasing it. Lastly, whoever sits down to compose a work to promote the honour and glory of God, ought, above all things, to seek His direction and blessing, and proceed to the conclusion in a continued spirit of prayer.

## No. VII.

*At a Meeting of the Committee, fully attended by the Members, at which some of the Corresponding Committee, and other Friends of the Institution, were present, several Communications respecting the TRACT MAGAZINE and CHILD'S COMPANION were read, and it was*

RESOLVED UNANIMOUSLY,

*That the following Statement of Particulars respecting these Publications, be printed and circulated.*

SEVERAL communications have lately been made to the COMMITTEE of the RELIGIOUS TRACT SOCIETY, respecting the TRACT MAGAZINE and the CHILD'S COMPANION.

Nearly all the letters they have received, contain warm and unsolicited testimonies in approbation of these little works, from persons whose names command esteem and respect. The Committee withhold these with regret; but it has ever been their rule to abstain from publishing individual testimonies of this nature, however gratifying.

Three or four anonymous communications are of another description; and, although the Committee at all times desire to attend to suggestions, even from unknown Correspondents, they cannot consider *these* as of any importance, as they all apparently proceed from the same quarter, and are written under mistaken views, if not in a spirit hostile to the Institution.

Other inquiries have been chiefly personal, from friends and supporters of the Society. To them every explanation was readily given, and the Committee have reason to believe that they have been satisfactory.

This course they desire to pursue, and the Assistant Secretary will be found at all times, ready to furnish every information in his power, to any Member of the Society who may call at the Depository.

As such inquiries cannot be made by the Friends and Subscribers residing at a distance; and as some among them may be desirous of further information on the subject, the Committee would briefly state the following particulars, which refer to the points upon which information has hitherto usually been sought.

The Committee were induced to commence these Publications, from many of the Subscribers having repeatedly expressed an opinion, that the objects of the Society would be promoted by an increased and regular supply of New Tracts, which might, in some degree, meet the increased desire for mental food, evinced by the numerous readers of the present day. This measure has, of late, been more strongly urged, in consequence of the vast number of small periodical publications which are continually issuing from the press, many of which are of a very mischievous tendency. The rapid increase of these works is a feature peculiar to the present day; and the Committee have been called upon not to remain inactive, at a time when the most strenuous exertions are necessary.

The TRACT MAGAZINE, and the CHILD'S COMPANION, are MONTHLY TRACTS, published to meet the wishes so strongly urged. They appear at regular, instead of uncertain, intervals, and embrace many valuable pieces, which were formerly lost to the Society, and to the Public, from being too short to form Tracts by themselves.

Another important consideration presented itself to the Committee. Of late years, every Religious Institution of any magnitude, has found it necessary to publish accounts of its proceedings, at shorter intervals than the Annual Reports. With this view, the RELIGIOUS TRACT SOCIETY has, for some time past, printed "*Quarterly Extracts*" from its correspondence. As the operations of the Society became more extensive, the expense of this

measure increased, and, of late, these 'Extracts' have cost upwards of £100 per annum; while, from various circumstances, they could not be circulated so generally as was desirable, unless a considerable additional charge had been incurred.

By the little Publications now alluded to, this expense is *entirely avoided*, and the amount thus saved to the Society, is applied to the *Foreign and General objects* of the Institution.

Nor is this the only pecuniary advantage. The cost of the TRACT MAGAZINE and CHILD'S COMPANION, is *considerably less* than the price at which they are sold. Thus, while the beneficial objects of the Society are promoted, and its proceedings become far more extensively known among persons of every age than heretofore, an important addition will be annually made to the Funds of the Institution. It may be well also to state, that these Publications *do not absorb any part of the Funds* of the Society, nor any of the Contributions of its Subscribers; and that the cost of the Tract Magazine and the Child's Companion, though they are different in appearance, is, as nearly possible, the same.

The inquiries of friends have been chiefly directed to the points already noticed, and evince a laudable solicitude for the welfare of an important Institution, which the Committee desire to meet with the utmost promptitude, and the fullest explanation in their power. They trust that the particulars they have stated, will satisfy their friends, that in promoting the circulation of these Publications as EXTENSIVELY AS POSSIBLE, they are really forwarding the objects which the Society has in view: strengthening its resources, and engaging in a work, which, under the Divine blessing, may prove beneficial to the souls of many individuals.

An assertion has been made, to which the Committee desire to advert, although as yet they cannot trace it beyond anonymous authority. It has been said, that these Publications were the act of a few individuals, and not of the Committee at large; and that the individuals in question were actuated by interested motives, and received pecuniary recompense for their labors.

To these surmises, the Committee would distinctly reply,—That the subject has been *long before them*, and often urged upon their attention.—That it has been *repeatedly discussed*, and *fully considered*, in every point of view; and that the measure is *sanctioned by their general approbation*. The latter part of the assertion is unworthy of notice: it could not proceed from any person acquainted with the proceedings of the Committee, or the individuals of whom it is composed; but they feel it a duty to themselves, distinctly to state, that no Member of the Committee is in any manner connected with the business of the Depository, *or derives any advantage, directly or indirectly, from the Funds of the Society*. They must also state, in justice to the friends upon whom the labour of superintending and editing these Publications has chiefly fallen, that their labours are *entirely gratuitous*; and that the original pieces which have appeared in these works, have been given to the Society without remuneration. It may also be desirable to add, that their contents are open to the examination of the Committee at large, previous to publication.

These explanations the Committee have considered it their duty to give. They have always endeavoured to avoid controversy, and to abstain from any observations of a personal nature, but rather 'to seek peace and ensue it.' They wish to act upon this plan in the present instance, and commit their proceedings to Him in whose service they would seek to be engaged. They do this without anxiety, conscious that their only motive is a desire of usefulness to their fellow men, and that their proceedings are *not* actuated by self-interest. They are fully persuaded, that IF THIS COUNSEL OR THIS WORK BE OF MEN, IT WILL COME TO NOUGHT; BUT IF IT BE OF GOD, IT CANNOT BE OVERTHROWN.

## No. VIII.

November 15th, 1883.

AN increased circulation on the Continent, of Religious Tracts IN THE FRENCH LANGUAGE, appears particularly desirable at the present moment. While the diffusion of Truth in this particular form, has been long found in our own Country to present the most attractive, and, perhaps, the least offensive, mode of instruction, the occasional visits of our Countrymen, (more especially to *France, Piedmont, and Switzerland,*) since the return of peace, have enabled them to ascertain, from personal experience, that there exists a general desire for Religious Instruction, on the part of a considerable Population now returning (after the severest chastisements) to their ancient occupations, and domestic enjoyments. This anxiety for the knowledge of Truth has perhaps prevailed the more, since the EDUCATION of the lower classes has received greater attention from the Governments abroad, and since the BIBLE SOCIETY of PARIS has been further instrumental in giving a salutary impulse to that Nation in particular, while it has, at the same time, afforded a rallying point to real Christians, through every part of the Continent.

The RELIGIOUS TRACT SOCIETY have, for some time past, employed nearly £100 per Annum, in the printing and distribution of French Tracts; and they would gladly apply a larger amount to this desirable object, did their Funds enable them.

The Tracts which have been written of late years, by the Rev. C. MALAN, of Geneva, appear peculiarly adapted to Continental distribution, conveying, as they do, the most correct and orthodox principles, in the most palatable and interesting vehicle, and breathing throughout that catholic and affectionate spirit, which has contributed so much to render them universally acceptable and useful.

Some friends having adverted to these facts, and more especially to the leisure which recent circumstances have placed at the disposal of that estimable Individual, feel desirous of raising a Fund, which shall be paid to the RELIGIOUS TRACT SOCIETY, and be applied by them in stereotyping and printing such of his Publications for circulation on the Continent, as they may deem expedient, in addition to the Sum already appropriated by that Society, to this particular purpose.

Donations in aid of this Object will be thankfully received by JOSEPH REYNER, Esq. Mark Lane; JOHN POYNTER, Esq. Bridewell Hospital; and at the DEPOSITORY of the RELIGIOUS TRACT SOCIETY, 56, Paternoster Row.

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A Subscription has been commenced for the above-mentioned object; but as it is not yet closed, the names of Contributors are deferred for the present:—they will be acknowledged in the TRACT MAGAZINE; and additional Contributions are earnestly requested.



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*Hints on the Constitution and Objects of Auxiliary  
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---

In the formation of Auxiliary Societies, the Friends who have been desirous of effecting such an object, having frequently found some difficulty in framing a Constitution, the following Regulations are suggested; subject, however, to any modification which circumstances may require.

After engaging the attention of the Religious Public in the proposed district, by the circulation of a short address, stating the nature, necessity, importance, and design, of the intended Auxiliary Society, a General Meeting should be convened; at which may be proposed the following

### RESOLUTIONS

*Recommended for adoption as the Constitution of an Auxiliary Society.*

I. That the Object, Constitution, and Proceedings of the RELIGIOUS TRACT SOCIETY, in London, have the cordial approbation of this Meeting.

II. That a Society be formed, to be called, "The Auxiliary Religious Tract Society of \_\_\_\_\_," for the purpose of promoting the circulation of Religious Tracts in this Vicinity, and of aiding the Funds of the Religious Tract Society in London, especially for its extensive and increasing Foreign Objects.

III. That the following be the Regulations of the Society:—

1. That the Tracts to be circulated by this Society, be those published by the Religious Tract Society.

2. That One-Fourth, at least, of the Funds of this Society, be annually transmitted to the Parent Institution, in consideration of the advantages held out to all Auxiliary Societies; viz. of purchasing Tracts at the Society's Reduced Prices.

3. That One-Fourth of the Annual Subscriptions, together with the whole of the Donations and Collections, be at the disposal of the Committee of the Auxiliary Society, to defray its necessary expenses, to purchase Tracts for local distribution, under their direction, and to apply the Surplus (if any) in aid of the Religious Tract Society.

4. That each Subscriber be entitled to receive, gratis, Tracts (estimated at the reduced Prices) to the amount of One-Half of his Annual or other periodical Subscription.

5. That a Life-Subscriber be entitled to receive, annually, Tracts equal in amount to an Annual Subscriber of Four Shillings.

6. That each Subscriber of One Penny, and upwards, per Week, or One Shilling, and upwards, per Quarter, be a Member.

7. That each Subscriber of Two Guineas, at one time, be a Member for Life.

8. That the business of this Society shall be conducted by a Committee, consisting of \_\_\_\_\_ Members, together with the Treasurer and \_\_\_\_\_ Secretaries, who shall be chosen at an Annual General Meeting of the Society; and that Five Members of the Committee constitute a Quorum.

9. That the Committee shall appoint a Depository, and a Collector or Collectors, who shall pay the amount of their Receipts to the Treasurer, every Month.



10. That as the Subscriptions will, in general, have been received previous to the purchase of Tracts, *Payment shall accompany the Orders* sent to the Depository of the Parent Society. But should it be found necessary to procure a larger supply, the same shall be paid for within Six Months.

11. That the Members be requested to communicate such instances of usefulness, as may have come within their knowledge; the most interesting of which shall be annually communicated to the Committee of the Parent Institution.

IV. That ——— be President, ——— Treasurer, ——— Secretaries, and ——— the Committee for the Year ensuing.

The Establishment of the following Auxiliary Societies and Associations, has been reported since the Publication of the last Annual Report:—

ANDOVER.	GUYSBOROUGH, Nova Scotia.
AUSTRALIAN TRACT SOCIETY,	HARLESTON.
Sydney, New South Wales.	MARLBOROUGH.
BATTERSEA & CLAPHAM, Ladies	NEWPORT, Isle of Wight.
BEDFORD.	NEWTON ABBOT.
BLANDFORD.	PETERSFIELD.
CALNE.	SITTINGBOURNE.
CAMBRIDGE, Ladies.	STILTON, Female.
CARMARTHEN.	STOWMARKET, Independent.
CHATHAM.	STRATFORD, Essex, Methodist.
CHICHESTER.	TENTERDEN, Methodist.
DISS, Methodist.	TROWBRIDGE.
DORCHESTER.	TRURO, Methodist.
GRAVESEND.	VAUXHALL.
—————, Methodist.	WREXHAM.

*The Auxiliary, Corresponding, and other Tract Societies, are particularly requested to transmit to the Superintendent of the Parent Institution, the Names of the President, Treasurer, Secretary, and Depository, of their respective Societies, together with the Date of their Formation.*

# ABSTRACT OF THE CASH ACCOUNT,

## RECEIVED.

	£.	s.	d.
Balance of last Year's Account.....	10	18	4
Collection at the last Annual Meeting.....£64	0	6	
Annual Subscriptions.....1105	9	0	
Donations and Life-Subscriptions.....530	6	3	
Contributions from Auxiliaries .....1083	7	9	
Legacies .....416	9	2	
Congregational and other Collections, by the Rev. W. Chaplin .....	65	18	9
	3265	11	5
Drawback on Tracts and Paper exported.....	79	6	3
Sale of the Society's Publications, including £1258 10 1, being the Amount of the Gratuitous Issues, as stated on the other side .....	7802	13	10
Balance due to the Treasurer.....	11	18	4
Total .....	£11,170	8	2

We, the Auditors, having examined the above Account, do find a Balance due to the Treasurer, of Eleven Pounds, Eighteen Shillings, and Four-pence.

JOSEPH CECIL,  
JAMES PRITT,  
THOMAS MARSHALL, JUN.

# FOR THE YEAR ENDING 31st MARCH, 1824.

## PAID.

	£.	s.	d.
For Paper, and Printing Tracts, Annual Reports, &c.;			
Sereotype Plates, Engraving, Folding, Binding, and			
Stitching .....	7231	4	4
For Translating and Correcting Tracts .....	43	10	0
Loss on Hawkers' Tracts, and Broad Sheets, sold to			
Hawkers, at reduced Prices, and on Execution Papers	141	3	4
Money-Grants to Foreign Societies .....	320	7	4
Gratuitous Issues at Home and Abroad, to the Army and			
Navy, to Prisons, Workhouses, and Hospitals, and for			
other purposes; Series of Tracts presented to Public			
Institutions at Home, and in Foreign Countries, and to			
Auxiliary Societies and Missionaries .....	1258	10	1
Purchase of the Lease and Fixtures of No. 57, Paternoster			
Row, and repairing and fitting up the same .....	690	18	4
Fire-Insurance, and Freight, Insurance and Shipping-Charges			
on Tracts and Paper exported to Foreign Parts ..	186	18	2
Salaries of the Assistant Secretary and Superintendent, and the			
Agent for Hawkers' Tracts .....	315	0	0
Collector's Poundage, and Delivering Quarterly Extracts ...	75	3	0
General Disbursements, including Rent and Taxes, Coals,			
Gas, Wages of Warehouse Assistant and Porters, Tra-			
velling Expenses in visiting Auxiliaries, Stamps,			
Postage, Stationery, Carriage of Parcels, Cord, Twine,			
and other Incidentals .....	917	13	7
Total .....	£11,170	8	2

The Society is under engagements for Money granted to aid the Printing and Distributing Tracts in Foreign Parts, to the Amount of £460; in addition to a considerable sum for Paper, Printing, &c.

\* \* *For Hints on the Constitution and Objects of*  
\* *AUXILIARY TRACT SOCIETIES, see p. 104.*

NOTE. *The Committee solicit the attention of Auxiliary Societies to the XIIth Article in the Plan of the Parent Institution, (prefixed to this Report;) a departure from which fundamental Rule, tends to prevent them availing themselves of the advantages requisite to continue the Tracts at their present low prices.*

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